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"LIBERTY, HOLINESS, LOVE."

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COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

Sermons for the People.
NO. I.

JOHN THE BAPTIST.

LUKE III. 4.—*The voice of one crying in the wilderness: 'Prepare ye the way of the Lord.'*

This voice in the wilderness was a voice of power, breathed from the recesses of the soul; and it was a most interesting moment, in the ages of the world, when this voice was heard in the region of Judea. The spirit of God, by the mouth of Malachi, had give assurance of this moment four hundred years before; and the same spirit, by the hallowed lips of Isaiah, had more than seven hundred years before predicted the same period and personage.

On our present opportunity of assembling, my friends, I wish to speak of this herald of the Messiah, and of ourselves. May that Being who gave the energy of inspiration to the Baptist, grant that we may not listen to his requisitions in vain.

I. I am to speak, in the first place, of this herald or harbinger of Jesus Christ. This voice in the desert, proclaiming the baptism of repentance for the remission of sins, was now heard. John the Baptist stood by the river Jordan, twenty seven miles eastward of Jerusalem, and immense multitudes crowded to his baptism. All Jerusalem, all Judea, and the adjacent country, came swarming along the extensive plain and banks. 'Prepare ye the way of the Lord,' his powerful voice proclaimed; 'the Messiah is coming; prepare to bid him welcome. On the approach of this royal personage, let every valley be filled; let every mountain and eminence be levelled; let the crooked places be made straight, and the rough roads smooth; for you are all to behold a Savior from God. Prepare your hearts for the advent of this great deliverer.'

Among the multitudes that went forth to be baptized, many of the Pharisees, Sadducees, and other impenitent characters presented themselves. The Baptist knew them; his inspired vision pierced their veil of disguise; and in allusion to the virulence of their spirit, the hypocrisy of their hearts, and the depravity of their behavior, he addressed them with the explicitness of truth. A stern moralist, he addressed them with unsoftened severity, the unawed fearlessness, of a message from the Almighty. An austere prophet from the mountains, he lifts up his voice in the wilderness: 'O brood of vipers! who has warned *you* to flee from the wrath to come? Who has warned you to flee from the calamities impending over Jerusalem and Judea? Reform. Give evidences of reformation.'

Yes, my friends, you hear the voice in the wilderness proclaim: 'Make your escape by personal effort. Say not within yourselves, We belong to this sect or persuasion, to this prophet, patriarch, or reformer, and are therefore safe. Say not within yourselves, We have Abraham for our father; for I say to you, that even of these *stones* God is able to raise up children unto Abraham.'

As descendants of Abraham, the Jews viewed themselves with much pride and complacency. They seemed to imagine that his faithfulness would compensate for their own degeneracy. In this respect they resembled those persons, who indulge in the dream so little regarded in this country, that an illustrious ancestry and other family distinction can shed a lustre on vice and infamy. The folly of this national pride it was the aim of the Baptist to discourage and expose: 'I say to you, that of these stones, these insensible heathen, these Gentiles of the wilderness whom you despise, is God able to raise up children to Abraham.'

Now admitting the gentiles to such favor and privileges "appeared to the Jews a natural impossibility."—The Baptist goes still farther: he admonishes his countrymen of approaching ruin,—that awful catastrophe, to which he has already alluded under the expression, *wrath to come*, or *impending calamity*. The Jewish peculiarity, government, and kingdom he represents as an unfruitful orchard, or an orchard producing poisonous fruit, devoted to the axe and the fire. 'Even now,' he says, 'the axe is laid to the root of the trees: every tree, therefore, which does not bear good fruit, is to be hewn down and cast into the fire. As you fail to improve by God's goodness, he dooms you to perish. Even now the presages of your destruction are manifest; they are manifest in your hypocrisy and irreligion, your uncharitableness and injustice, your violence and faction. The sources of your superiority are drying up; the glory of your national prerogative is departing; your privileges are passing to gentiles and barbarians; the sun and moon of your dominion are darkening; the stars of your political splendor are falling from heaven; and your whole hemisphere wears the gloom of woe and desolation! Such is the voice of the stranger crying in the wilderness.

In prospect of such ruin and annihilation, never was there a more natural inquiry made, than that of the multitudes, whether it was made in seriousness or derision: 'What shall we do then?' Like a man of judgment and practical wisdom, the Baptist answered them according to their character and circumstances. To the affluent,—the dissembling Pharisee and voluptuous Sadducee,—he recommended a charitable disposition: He that has two coats, let him impart to him that has none; and he that has food let him do likewise.

When the tax gatherers came to be baptised, they said to him, 'Master, and what shall *we* do?' Upon them he impressed the necessity of fair dealing, integrity, or ungrasping faithfulness in discharging the duties of their office: Exact no more than what is appointed to you by your superiors.

And when the soldiers came; they were Roman soldiers, I presume, stationed throughout the country, to keep that conquered and tributary people in awe;—when the soldiers demanded of him, 'And what shall we do?' he cautioned them against seizing the property of the inhabitants and falsely informing against them, and he commanded them to be satisfied with their pay: Take by violence from no man; accuse no man falsely; and be content with your wages.

John, you perceive, discovered prudence and discretion; the same wisdom and judgment, which the Messiah himself discovered: he avoided interfering with the political difficulties of his country. Was he then insensible to its conquered condition? O no: he sympathized with his countrymen in their subjugated state; his soul was indignant, he groaned for the oppression he has seen them endure; but the office to which he has been delegated, was not the office of a statesman. A harder bondage, a more intolerable oppression, he saw them enduring,—the bondage and oppression of sin. He had been commissioned by the Most High as a preacher of righteousness. He had been commissioned, before the great and terrible day of Jerusalem, to turn the heart of fathers with their children, and the heart of children with their fathers, lest the land should be smitten with a curse,—a curse unmitigated and universal; and to this commission he confined himself. Like the Sun of Righteousness, whose rising he came to announce, he did not depart from his individual sphere. No: he swerved not from his task; the duties of that sphere he deemed of momentous importance, and he performed them with boldness and ability. His day, however, was a brief day; soon was the voice in the wilderness mute in death. When that mightier one, that light of the world ascended, *his* lustre soon faded and he went down in blood. Soon also, alas! was that mightier luminary,—that light of the world,—extinguished in darkness. But, blessed be God, it rose again triumphant,—it rose with renovated glory,—it rose, and will set no more forever. No, my Christian friends, you are this day and this hour in the enjoyment of its healing beams.

II. Is the herald of the Messiah no more? Has the Messiah himself gone to the Father? You, my hearers, remain: you remain with that light around you, which the Sun of Righteousness shed upon the world.

And are you thus favored by Heaven? Do you enjoy the broad illumination of the gospel? the golden splendor on valley and mountain? You may be compared to the multitudes that swarmed innumerable along the Jordan, from the Dead Sea to the lake of Tiberias, pressing forward to receive the baptism of John. On the morning and evening of the Sabbath, you assemble in this temple of Christian worship. I bid you welcome to the house of prayer, and would to God, that, like those eager multitudes, *you* each one felt the glowing emotion in your heart, prompting you to exclaim 'What then shall *we do?*'

Could I persuade myself, that you assembled with the same motives of wisdom, piety, and hope, it would be a privilege and a comfort, like the voice in the desert, to accompany my replies to your individual circumstances.—And may I not indulge this delightful persuasion? God forbid that I should do injustice to any one,—religious or irreligious, Christian or heathen, servant of Jesus or slave of sin. A minister of Christ, except, indeed, when he departs from his sphere,—a minister of Christ judges no man. Character it is his duty to judge; to approve and recommend the virtuous and holy, to disapprove the vicious and unholy. He presents views of belief and unbelief, of obedience and disobedience; he impresses on the heart the mementous consequences of both; and he leaves rational and accountable beings to their freedom of election,—to revelation, conscience, and impartial justice.

If, therefore, you exclaim with the multitudes along the Jordan: 'What, then, shall *we* do?' if this be the breathing of your souls, as I pray God it may be, whenever you enter this temple, whenever you participate in the enjoyments of domestic life, and whenever you mingle in scenes and pursuits of a public nature; I answer your question in the spirit of the voice from the wilderness: Prepare ye the way of the Lord in your hearts. Let all men every class of the community, be watchful over themselves,—watchful over those sins to which they are most exposed, and strive to preserve themselves from their dominion and tyranny. You are all in a state of trial, from which temptation to evil is inseparable. The perfection of a Christian, my friends, what is that perfection?—It is to avoid the vices, and to exemplify the virtues, of his individual station. Laying aside every weight, and the sin which easily entangles him, a Christian must run his appointed race with the strong resolve, the muscular might, the invincible patience of the soul. A Christian is a stranger on earth, bound homeward. He is seeking his own country. He longs, he languishes, for assurance of that better land of his heart.

My Christian friends, you hear the voice in the desert: 'Prepare ye the way of the Lord.' But where are the multitudes striving to make that preparation? Where are the multitudes crowding into the kingdom of God? Where are the multitudes pressing toward the goal for the prize of the high calling of God in Christ Jesus? The banks of the Jordan mourn; the banks of the Jordan are desolate, or only pressed by the foot of Turkish marauder or wandering pilgrim; and even in this land, this land indulged with light from heaven, how much remains unaccomplished! How few are seen preparing the way of the Lord? Throughout our country there is much hearing of the word. We complain not of *hearers*, on the banks of our rivers and borders of the ocean; but O where are the *doers*, the *vigorous strivers* for the kingdom? Does the voice still proclaim in the wilderness: Prepare ye the way of the Lord? Then once more for that anxious inquiry, O once more for that answering voice, which eighteen hundred years ago was heard along the Jordan: 'What then shall we do?' Ah! could I hear that voice, could I witness a real disposition to embrace the gospel, heart and hand; I should entertain the animating conviction, that the grace of God had not been bestowed in vain.

The consideration is awful, my friends, that on multitudes of our race, so far as the mind of man can discern, the grace of God *has* been bestowed in vain! that for them Christ has taught, he has performed miraculous works, he has been nailed to the accursed tree, he has breathed out his spotless soul,—in vain!—O my hearers! are any of you in this unpreparing situation? Consider whether you can look for Christian promise, if you fail to take even the *first steps* in the Christian religion.

What proportion of the great community have prepared the way of the Lord? What proportion of the inhabitants of North America have received Christian baptism? Look abroad, view the families and religious assemblies of christendom. What a very slender proportion you discover, who have enjoyed even this initiatory rite of Christians! men women, and children: little children like those, whom the Savior took up in his arms, put his hands upon them, and blessed them; young people just advancing amid the snares and seductions, the trials and temptations of life; men and women in middle age, who from their summit of health, strength, and intellectual vigor, are descending into the vale of infirmity, feebleness, and decay; and aged persons just trembling on the verge of eternity. So many who have not moved one single step in the kingdom of Christ!

Can such be aware, can they be insensible, that while they remain unbaptized, they have hardly *begun* to prepare the way of the Lord? The performance of this duty may be esteemed the criterion of sincerity. The command of Christ is clear and unambiguous: 'Go ye into all the world, and preach the gospel to every human being. He that believes and is baptized shall be saved; but he that believes not shall be condemned.' This assertion means: The believing and baptized are in a state of Christian salvation; the unbelieving and unbaptized are, in a state of gentile condemnation.

When the glad tidings of the gospel, the good news of salvation, are made so plain and lucid, can any still exclain with the crowds from Jerusalem and Judea: 'What shall we do them?' If any can repeat this inquiry, I repeat my answer: Do what the Father commissioned the Son to reveal; do what the Son exemplified and enjoined; do what the holy spirit confirmed as divine. These are your points of duty. Thus proclaims the voice in the wilderness. If you believe in the authority of Christ, you *see* your pathway of duty. In obedience to his injunction, become members of his kingdom by baptism. This implies your willingness and resolution to conform to the commands of your master and exemplar. Remember that your baptism is by no means a mere form: it is the baptism of repentance for the remission of sins: that is by embracing Christ as your instructer in spiritual things, the purifier of your thoughts, words, and actions, and your only sure guide to immortal life; by adopting the principles he illustrated and enforced, and by cherishing the hopes, promises, and assurances inspired by his gospel;—you are to counteract the inveteracy of evil habit, you are to subdue the baser and unsanctified affections, you are to aid the influences of truth, goodness, and heaven in pervading, renewing, and transforming your souls. Such is the power of God unto salvation. O happy state of the christianized soul! The grosser particles of earth I behold consume away in the process; I behold the immortal principle beam forth; I behold it resemble some beautiful exhalation in the heavens; yes,—the Father of your spirit sees it emulate that mysterious garment, with which he will invest it in the hour of death.

Thus from the baptismal font to the moment of your departure, you are to become more and more purified from defilement, you are to become new-created and spiritualized by the power of divine grace and human endeavor; and thus will you become capable of that inheritance,—incorruptible, undefiled, unfading,—which is reserved in heaven for the friends of God and followers of Christ. This is a glory, which eternity alone can fully realize and appreciate. The benevolent heart longs to dwell upon its lustre and its loveliness.

But this subject in conclusion, presents another and a darker view. Do you refuse to prepare the way of the Lord? Alas! impenitant sinner! the voice in the wilderness affords you no promise of this comfort and joy. To you it unfolds the doom of retribution, the misery of the unprepared heart; to you that disobey not only the revelation of your Maker, but the monitory whispers of your own conscience; to you who not only disregard the Savior, reject his ordinances, and abandon yourselves to vice, debasement and death, but who feel that you violate the noblest impulses of your own nature.

My friends! remember the voice in the wilderness. When this voice proclaimed: 'Prepare ye the way of the Lord!' the most fearful judgments were impending over Jerusalem. For crimes committed against God and man, for national and individual degeneracy, her destruction drew near. The destroying angel was hurrying forward in vengeance. The axe was laid to the root of her privileges and power and glory; and that tree which had towered to heaven, and for ages enjoyed the sun-smile of Jehovah, was to be hewn down and cast into the fire.—O sinner, learn the cause and tremble! The tree was unfruitful. Nay more: it was worse than barren. The fruit it bore was evil.

And will guilt and impenitence in the present or any future age, escape punishment? The scriptures do not authorize us to indulge that persuasion. Our state here, our state hereafter, seems to be the result of our probation.

Once more, therefore, I make proclamation of what you must do. Listen to the voice from the wilderness; prepare ye the way of the Lord; welcome the Redeemer to your soul; immediately receive his baptism of repentance for the remission of sins, that expressive symbol of the purity of heart and life which he requires; accept the proffer of that other privilege, commemorative of his love unto death; and live a life of such holy obedience, as shall inspire you with an assured hope of the rest remaining for the people of God.

Thus will you prepare the way of the Lord; thus will you prepare your heart for the coming of the Savior; and thus will the morning of his advent,—this rising on your soul of the Sun of Righteousness,—to you that bid him welcome, resemble the morning of an eternal day.

FOR THE REGISTER AND OBSERVER.

THE LIFE OF CHRIST. No. 4.

[The preceding numbers of the letters were printed in the Boston Observer. The present number came into our hands among the manuscripts transferred to us by the Editor of that Journal.]

My dear friend,—When a human being is created we say he is a whole being, with capacities of learning, feeling, and acting; and yet how often he is cut off so early in life, that not half of these capacities have been developed. Should we undertake, however, to reason concerning the plans of Providence as regards this world, from this dwarfed specimen, the most superficial thinker would cry out upon us for our folly. He would tell us to wait till the physical nature was developed, till science and beauty had called forth the reason and imagination to their highest exercises, till the relations of social life and especially marriage and fatherhood had sounded the sensibilities and measured the energies of action within him. As regards those who are cut off, a mysterious veil is dropped over the purposes of their existence on earth, they would be inexplicable but that we know "death is only an event in life."

And is it not equally as absurd to judge of humanity by a single generation, as it is to judge of the human being by a single year of his life? The race seems to have an individuality belonging to it. "One man dies and another man enters into the fruits of his labors" and each single generation would have an enigmatical destiny unless we believe that men live their earthly life for the sake of the generations that are to follow, while individually the differences of circumstances are to be made up in "that country from whose bourne no traveller returns." It is this fact which gives the rationale of that duty insisted on by all virtuous philosophy as well as by Christianity, that the general interest is paramount to all particular interests.

In surveyng the generations which came before Christ, we observe in all of them the marks of various periods of childhood; and his coming and the truths he spread out before his brethren of the human family, seem to make an epoch in the history of humanity, corresponding to that epoch in the history of an individual, when he becomes a self-dependent man, and assumes the direction of himself.—It is only when a man is on his own responsibility that he is to be reasoned upon, and his character defined; and it is only when humanity has made acquaintance with Jesus Christ, that its character, its destiny, the purposes of Providence with respect to it may be discerned.

Men had seen much, and learned much, before Jusus Christ appeared. Unfortunately we have not a sufficiently detailed history of Asia, to know how that system of society was established which was at once so powerful and so fatal in its effects, as to bring human beings to a dead stand in forms of worship, and government, and to destroy the springs of emulation and the dignity of man so completely in a large portion of the world, under a variety of the finest climates. But the awful truth comes with a deep monotone from that benighted region—that man can make of man almost a stock, that what he did ages ago, may send its deadly influences on ages to come. What can be more melancholy than to consider those manners of lofty courtesy, those languages of magnificent metaphor, those governments of parental pretension,—all perfectly hollow. There is but one bright thought which can come to us from this monument of human error, and it is this; that if man is so powerful to do evil—if institutions founded in his nature, even on a wrong plan,—are so lasting,—how powerful may he also be to do good—how much may he hope from institutions on a right plan, founded also on undestructible principles of human nature. But in giving room to this hope, let him also tremble, nor dare to act, till he knows he can act wisely. There is much to make us believe that the institutions which have been so disastrous in Asia, sprung from good intentions; and we know they have been perpetuated by the religious sentiment—darkened and corrupted. We know more of the history of the Western world: and we feel that we owe much to Greece, where the eternal principle of beauty was developed, and led the active powers of man not only unto many a field of delightful and innocent action, but introduced him to the virtue of self-cultivation, and purification of the soul from material things. But in contemplating the downfall of Greece we see that the ideal of the arts, was not a principle strong enough to give perpetuity to a nation, and in looking more nearly into their private life even in the days of their glory, we see in their depressed women, their slaves, and their feelings toward the whole barbarous world, that it was not a principle of culture universal enough in its nature to make them happy themselves, or the fountain of happiness to the rest of the world. In turning from Greece to Rome, we feel that we owe that nation much, which taught us what is meant by a commonwealth; what man can do for the sake of manliness; and how superior he is to *death* even without the aid of any bright visions such as cheered Socrates and his weeping friends. In the ferocity however, that sullied Rome's best days, and in the depth of degradation to which the re-action of the Roman power sunk its subjects, and in the very confined sphere in which Roman Liberty was ever enjoyed, we see that manliness must be elevated unto godliness, or it cannot be a universal principle; or give that life to a nation which is desirable. (*To be concluded.*)

FOR THE REGISTER AND OBSERVER.

COMMON VERSION OF THE OLD AND NEW TESTAMENTS.

(*Continued.*)

Matt. xx. 9: "And when they came that were hired about the *eleventh hour*, they received every man a *penny*." See also verses, 3, 5, 6, which designate the hour of the day in the same manner.

The principle on which Dr Webster's "amendments" of our present version rest is this—that a version of the scriptures for popular use should consist of words expressing the sense which is most common in popular usage, so that the *first ideas* suggested to the reader should be the true meaning of such words according to the original languages. See the Preface to his Bible.

Now what are the "first ideas" suggested by the expression, *the eleventh hour*, in the minds of common readers, who have never had the benefit of a commentary or other explanation of the term? I never knew one who did not suppose until explained to him, that it meant the eleventh hour of the day as now reckoned by us, or *eleven o'clock*. But it is well known to all who have read upon the subject, that the eleventh hour was near the close of the day. Anciently the day was divided into twelve equal parts, or hours; and these hours of course, varied in length, being shorter in the winter and longer in the summer; the hours were numbered from the rising of the sun; so that at the time of the equinoxes, the third hour corresponded to nine o'clock; the *ninth* hour to three o'clock, and the *eleventh* hour, to *five* o'clock, in the afternoon. In Palestine, the days at midsummer are about fourteen hours or 840 minutes long, which would make each hour 70 minutes instead of 60; and at midwinter, the days being only about ten hours, or 600 minutes long, the hours would only be 50 minutes in length.

In order, therefore to make the passage in question, easily intelligible to common readers, Dr Webster should not have suffered it to remain as it stands in the common version, but should have adopted language more comformable to our present mode of measuring time.

In the text above quoted, I observe that Dr Webster also retains the word "penny" which was adopted by our translators. But, to apply his principle, what is the "first idea" suggested to an unlearned reader by that word, unaccompanied with any explanation? An Englishman would understand it to be a penny sterling, or about two cents: a New Englandman would understand it to be a penny *lawful money*, as it used to be called, or about one cent and a half.

But it will be said that Dr W. has made an explanation of the term in the marginal note of his bible; where he says—"the Roman penny is the eighth part of an ounce, which after five shillings the ounce, is seven pence halfpenny." Upon first reading this I supposed he meant seven pence halfpenny, in our old lawful money; and I was at a loss to know why he had not reduced it to cents instead or pence. But, upon turning to an English edition of the bible, I found the same marginal note verbatim; where, of course, I conclude the money in question was British, or sterling money; and Dr Webster's marginal note gave me no more information than that of my old English bible, but on the contrary, misled me. And, after all, if marginal notes are necessary, why should a translator make the vain attempt to dispense with them, and hope to render the version of any ancient work as intelligible to his readers as a modern one would be.

In the present instance Dr Campbell and some other writers have shown their good judgment in preferring the Roman word "denarius," which, with a marginal explanation, would be much more satisfactory to the reader than the English word "penny" or the American word "cents." AN INQUIRER.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS. No. VI.

RAISING OF LAZARUS.

(*Concluded.*)

The stone is rolled away—and an awful stillness has subdued even the tears of the mourners. And now the time has come for the trial of our faith. The great law of Nature which was proclaimed to our first parents—"Dust thou art &c," the law which for countless ages had consigned to the grave forever, the perishing tabernacles of clay which had once been the residence of thinking and reasoning spirits, is to be for one moment violated. The tomb is to yield up a guest,—the blood is to ebb and flow in the once stagnant veins—and the spirit is again to revisit its deserted abode. To those whose eyes beheld the scene, it was bewildering and distracting—and even by him whose word could thus dispute the victory of the grave it was not to be entered upon unprepared. It tried their faith, and called from him an invocation on his Father, and well may its narration try ours. The stupendous miracle about to be wrought could not follow immediately upon the tears of sorrow or the whisperings of distrust. Heaven and earth could not be mingled by so rude a contact. The voice of the spirit must first be heard, and man must acknowledge his maker. The God of Heaven who holds the departed spirit, must be invoked by prayer, and thus the thoughts must be led to him who established the laws of nature, and who alone has power to suspend them.

"Jesus lifted up his eyes and said,—Father, I thank Thee for the confident assurance which I feel, that my words will be obeyed. I know indeed that Thou hearest me always, and I do not thus thank Thee because Thou hast ever refused my request; but I make this public acknowledgement of my dependance upon Thee, because of the people who stand by, that when they see this miracle, they may believe that it is Thou who hast sent me into the world, and given me the power which I possess." It was by thus turning the thoughts of the people back upon the remembrance of his past miracles, and forward to the great end to be accomplished by the miraculous attestation of his Divine Mission, that the Savior prepared the now serious throng around the tomb of Lazarus, for beholding the glory of God, in the person of Jesus Christ. By this their faith was strengthened, and their hearts prepared, and if we are to believe the narration and honor the truth which it established, we must not neglect the same preparation.

There are miracles upon which we too may and should look back. The act of creation is certainly as miraculous, if we will but reflect upon it, as the act of reproduction. Where is he, who with the thousand mysteries around him which refuse to answer his keenest scrutiny, will ignorantly think to lessen their number by declaring *one* impossible? Why should it be thought a thing incredible with us, that God should raise the dead? He who places within the infant form, the essence of the soul's powers and capacities, and withdraws it by an unseen control, whenever he will, can hardly be bounded by the veto of our incredulity, if it shall please him to restore it again. When our thoughts revolve the deep and mysterious movements of the Almighty in the mechanism of the material world, in the wondrous adaptations, and stupendous exertions of his power and wisdom, it would seem as if incredulity would be the last lesson we should learn. Why should we call one manifestation of his interference miraculous, more than any other? Surely not because the individual instance is more awful in its grandeur—or more startling in its nearness—but solely because of its infrequency. We do not give the name 'miraculous' to any repented exercise of power however lofty it may be, but only to those individual instances, even if they be insignificant in comparison, where what we call the order of nature is violated or reversed. And what is the "order of nature?" It is to us indeed a regular operation of cause and effect which is absolutely necessary for our existence; and even the purpose is answered by the very little knowledge which we have concerning it. Confined, as it is, in absolute strictness of speech, to the limited experience of our own conscious existence, and to the narrow sphere of our frequent observation. The "law of Nature," is nothing more than this. But it would seem from the superficial objections of the sceptic upon the subject—that he considered the course of Nature to be a code of laws which bound the Almighty in the fetters of an inviolable necessity. As if the intelligence which had fashioned the forms and relations of the material and physical universe, had resigned itself, after the completion of its work, to an humble submission to its own laws.

When, however, we admit the absurdity of such a position as this, we are forced to admit the *possibility* of a miracle, and are prepared to speak of its credibility. Now nothing is *incredible* that is *possible*. It is certain that if there be a Supreme Being, he is the Author of that system of things which we call "the course of Nature,"—if He made it, it is a *possible* thing that he may alter it—if this be possible, it is credible; but this possible alteration is a miracle—a miracle then is credible.

Indeed there is no stronger argument against miracles, than against a revelation. For if the light of Nature and of Reason, the circumstances of our being the deductions of a sound Philosophy—or the *probability* of the occurrence resulting from the combined expediency and possibility of it, lead us to expect a revelation from God—the only conceivable means by which such a revelation can be attested, being necessarily what we call "miraculous," then there is certainly no greater antecedent improbability against the occurrence of such miracles attendant on such revelation—than against the revelation itself.

Such then being the case, a miracle being both possible—and under certain circumstances, its occurrence being credible, the only point to which we are to look in our inquiry, is to the circumstances of the case in which a miracle is alleged, and the end designed by its attestation. It was to this point that our Savior directed the thoughts of the multitude which stood around the tomb of Lazarus. "That they may believe that Thou hast sent me," this was the object and the end. The laws of the material world were to be for one moment suspended for the benefit of the moral world, and at the command of him who ruled them both. The inferior powers of nature were for a moment to relax their rule, while they owned their subjection to Him who ordained them, and to the nobler works of the same Creator. The truth about to be attested by miraculous agency, was one of vastly superior importance when compared to the mere chemical operations of bodily decay. In proportion as the spiritual nature of man excels his bodily organization, as the breath of life and the living soul, which on the sixth day of creation were united to an earthly body, surpasses its material tabernacle, in the same proportion are the laws which influence the one, of higher importance than those which influence the other. As in the scene before us, the contest is between these laws, we cannot hesitate to pronounce upon which side the victory lies. A seal is to be set to the Heavenly mission of Jesus Christ, and this is to be attested in presence of men who claimed to be the descendants of those whom Moses had led through the waters and the wilderness by the mighty hand and outstretched arm of God. They too looked for the same displays—they would not believe except they should see signs and wonders.

When Jesus had thus prepared the multitude to acknowledge the source whence he derived his power, and the end which the approaching exhibition of it was designed to accomplish—he utters with a loud voice, those words which could pierce even the dull cold ear of death—"Lazarus, come forth."

After the repetition of this scene, the Evangelist is still true to nature. There is no wild exclamation of surprise or triumphant boastings of the indisputable victory of the Savior. We are told with the most open sincerity, that though many of the Jews who had seen the things which Jesus did, believed on him,—yet some went their way, to excite the Pharisees.

It was thus that on all proper occasions Jesus exercised his miraculous powers. His super-

natural pretensions could not be disproved even by his most bitter enemies—who acknowledged that he did indeed perform mighty works, though they ascribed them to the power of the Prince of Demons; yet even these faithless doubters could not but ask themselves—"When Christ cometh, will he do more miracles than these which this man hath done?"

I have dwelt the longer on the reflections suggested by this miracle, in order to show the necessity of serious mental discipline, before we attempt to explain the circumstances attending the miraculous actions of Jesus. We cannot expect to pass at once from the common occurrences of daily experience to the contemplation of the mysterious interferences of God. We may be assured that a neglect of proper preparation will be utterly destructive to our faith. When therefore we would teach to children the nature and extent of the miraculous attestations of the New Testament revelations, we must first lead them to the serious contemplation of the works and ways of Him, who doeth what pleaseth him in heaven and on earth, and who as he has the power, may likewise see fit, to manifest his more immediate presence, whenever and wherever he will.

I have thus endeavored to show, though in a very superficial manner, the capacity of the young for Religious instruction, the nature and design of that instruction, and the manner in which it is afforded in the New Testament. We have found that the principles of Christianity are not contained in formal instructions, but are to be gathered from the tenor of the New Testament narrations,—that these narrations are brief, and require to be filled out in order to render them intelligible,—that they bear an intimate reference to local scenes and circumstances, the knowledge of which is necessary. And that we must derive assistance from other parts of Scripture, from History, and from the Imagination.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 19, 1835.

RELIGION IN FRANCE.

We have been much interested in several letters published within two months past in the Boston Recorder and in the N. Y. Observer, from the correspondents of the respective Editors of those papers in France, relating to the state of religion in that country. We have not however been so much enlightened as we could wish upon that subject, and it is probably difficult to procure very definite information upon it.

Much has been said of "the religious sentiment" among the enlightened as well of France as of Germany. It includes a belief in the being and Providence of God without any recognition of particular Christian doctrines, so far as we can judge; but yet accompanied with that kind of respect for Christianity which is offended at the scoffs and sneers in which a great proportion of the French freely indulge. Cousin for example maintains that religion is necessary as the basis of general education, a subject to which, with great generosity and enthusiasm, he has devoted much time. And we are told by the correspondent of the Recorder, that when a candidate for a prize at the Institute of France offered a work founded on the philosophy of Voltaire, Cousin, among others, rose and said; "It is impossible to establish society on the basis of the philosophy of the eighteenth century. There is for us only one base, and that is Catholicism." The same Cousin, it is added, upon 'credible authority,' "after he had been discoursing before an audience on Enthusiasm, according to custom requested those who had any questions to ask, to send them up in writing. On one was written by a hearer, 'Was Christ then an Enthusiast.' Mr Cousin declined to answer and requested the writer to give him a private conversation."

The following circumstances furnish a general delineation of French skepticism, as true no doubt as it is lamentable.

Mr Thiers, one of the king's ministers, while defending the claim of the United States, said, that "a *kind providence*," had brought to light such a document. Many were tittered at hearing such unusual language in the Chamber, uttered with freedom and honesty of heart. He repeated it again, then and since, and defended his use of the word. A few days after, came the birth day of the king, when all the authorities came to him, to present him their congratulations. One half at least of the addresses to him, as well as the reply of the king, referred their happy condition to the bounty of *providence*. It is plain that these were not every day phrases that indicate nothing, for the opposition journals mocked the government for its alleged hypocrisy.

Again, speaking of the multifarious articles in the French periodical publications on the "Reformation, on German Rationalism, on the Prospects of the Religion in France, and on their various forms of Spiritual Philosophy," he adds:

After you have read a few, it becomes painful to see the same continued pride, that urges them to reject every thing that is positive in Christianity, and to see the same restlessness of mind, that after all cannot be satisfied without something positive. They are looking forward to a glorious future of earthly felicity, arising from a prevalence of religion. They may not see it, but their posterity will. And each one, with a taper or a torch, is groping about, looking for truth on the earth, instead of above, where Christ is. They stand at all degrees of distance from Christianity. One admits one truth, one another; one worships in his closet, another in church; one is desperately Orthodox, another is all for interior faith (mysticism.) But few know what it is, to simply love and obey the Lord Jesus.

We have no doubt that this is very descriptive of the present state of many of the purer and more enlightened part of the French nation, wearied of infidelity, striving to escape from it, feeling the want of that hope which is an anchor to the soul, of that faith which is the evidence of things not seen, wishing Christianity to be true, and desirous that all men should be brought under its benignant sway; since they are convinced that it is the only remedy for the moral diseases of their country. So thought Casimir Perirer, when upon his death-bed he said—'France must have religion.'

Several foreign clergymen (some of them missionaries) English, Swiss, and German are found in France, and for the most part kindly received. An American clergyman is mentioned, who, after having been in the country but one year, preached to a small country-audience—in which "probably there were not more than one or two present, who could distinguish his accent from that of Paris." This is doubtless too flattering a judgment in the case. At any rate the preacher was much more fortunate than an English clergyman, of whose address before a French audience the following account is given in a late number of the London Christian Observer.

An excellent English clergyman, speaking at a meeting of the Bible Society of Paris, had quoted a passage of the great naturalist Buffon. He then asked, "Do you know who has said this? It is your great *Bouffon*"—(instead of Buffon); and as you know that *bouffon* means a fool, and particularly that kind of fools whom the ancient French kings kept to amuse their court by their *bouffonneries*, you may imagine what a hearty burst of laughter ensued among his French hearers, however tolerant they may be towards foreigners speaking their language. The result was, that our friend then spake English, and M. Guizot, the present Minister of Public Instruction, translated his excellent speech.

In regard to the extent of reformation in the views of eminent and learned men in France on the subject of Christianity, the correspondent of the Recorder does not pretend to give a full account. He gives an outline of several literary works in which Christianity is more or less openly recognized and made prominent; but the following remarks, with which we close for the present, show, if they are well founded, that we have to look forward to another generation, for deep-seated Christian faith, among those whose influence is most powerful and extensive.

It is indeed evident, that few of the enlightened men have yielded themselves to Romanism—that fewer still have faith in the essential doctrines of Christianity. I never could learn that these great minds who are here proclaiming with so much earnestness the "religious sentiment," "the perfectness of Christianity," and "the divineness of Jesus," have any great desire to assist at the sacrifice of the mass. I do know that they do not yet sanctify the Sabbath day, and that they have admitted no kind of faith that requires of them to overcome the world.

PEACE.

The cause of 'Universal and Permanent Peace' is one very near our hearts, but one of which we watch occasions to speak, knowing that when it is called up by particular circumstances, it is apt to excite more attention.

In Maine, besides the Christian Mirror, several secular papers occasionally lend their aid to the cause. In the Kennebeck Journal, we were gratified, not long since to find the following reflections subjoined to an account of the works in progress for facilitating the intercourse between European nations.

How much better it is to direct the enterprise and energies of a people to building steamboats, making rail-roads, and multiplying the arts and conveniences of civil life, than to spend all their strength, spill their blood, and waste their money in war. What a different appearance Europe would now present if the nations, instead of making the military profession the high road to distinction, had cultivated the arts of peace. The money spent in war would have transformed all Europe into one continued garden of fruits and flowers, covered her rivers with boats, and marked her lands with rail-roads and canals in every direction where they were wanted. It can be done in this new country if the wickedness of man do not prevent.

Through the same Journal we have had the pleasure to learn that our excellent friend, Wm. Ladd, Esq., is still able and willing to pursue his generous, unpensioned labors in this great cause.

Wm. Ladd, Esq. of Minot delivered an address on Sunday evening in the Rev. Mr Tappan's meeting house, [Augusta, Me.] in defence of the principles of the American Peace Society. It was exceedingly interesting—it was eloquent, replete with the fervid eloquence of a benevolent old man, describing the multiplied calamities, the horrors and the corrupting and debasing influences of war. We had before read some of his publications, which are pregnant with plain truth and strong common sense, but never before had the pleasure of hearing him. Having been a convert to most of his views some years ago, we can find no excuse for having published so little on that topic except that the calamities of war have for twenty years been kept at so great a distance as to attract little notice. He described with great power the reason why Christian missionaries had made so little progress in converting the Heathen, especially those of Asia. The Asiatics judge of the utility of Christianity by its influence upon those Christians they had seen before the missionaries arrived to preach it. And what were they but a rapacious horde of conquerors, carrying death and desolation in their train—the Portuguese, the Dutch, the French and the English, all plundering the natives alike, and then subjugating each other in succession, each following the other like a bloody wave across the fertile fields of India.

The Juvenile Pioneer at Brunswick deserves similar notice for its unqualified defence of the same cause.

It would be invidious to go into a comparison of the different periodicals in this City and Commonwealth, in regard to the favor shown to this subject. But our attention is attracted particularly to the Centinel, by an interesting communication entitled "The $1000 Premium." The Editors of that Journal deserve the thanks of the friends of Peace for their co-operation in aid of the cause; for they have devoted many, very many of their columns to interesting communications on this too much neglected topic.

The following statement is made by the correspondent of the Centinel relating to the Premium above mentioned.

As inquiries have been repeatedly and are continually made respecting the Premium of One Thousand Dollars, to be awarded by the American Peace Society, to the writer of the best Dissertation or Essay on a Congress or Court of Nations, for the amicable adjustment of all international disputes instead of an appeal to arms, the friends of Peace and all who may feel interested in the cause, will learn with pleasure, the Hon. Daniel Webster, has been nominated and has accepted the appointment to fill the vacancy in the committee occasioned by the lamented death of Hon. T. S. Grimke.

The committee now consist of Ex-President Adams, Hon. Chancellor Kent, and Hon. Daniel Webster.

About forty Dissertations have been written. The Report of the Society, states the number in the hands of the committee to be thirty-seven. One was withdrawn, making thirty-eight, and another has been at least sketched by an able writer in one of our neighboring towns; and is, we hope, ere this finished and in possession of the committee. Many of the Dissertations, if printed, would form a large octavo volume. One of them, written in elegant Latin, is sent from Rio de Janeiro.

The Dissertations, were so numerous and so voluminous, it was found necessary to appoint a sub-committee for their previous examination, and this sub-committee, named by the Board of Directors, have selected seven of the Dissertations to be presented separately to the committee first named.—The Dissertations, are now in the hands of Mr. Adams.

The writer makes mention also of a prize "offered by Count de Sellon, President of the Geneva Peace Society, for the best Essay on the same subject, to be written either in French, English, German, Italian or Latin" which were to be sent previous to the beginning of July last.

The London Peace Society, says the writer, contemplate a premium on the same subject; and the American Tract Society have already offered one of $100 for the best Tract on "The duty of Christians to do all they can for the Abolition of War."

The writer speaks in terms of strong commendation of the measures of the Senate of Massachusetts at the last Winter session, relating to the "Abolition of War."

We close with one or two Extracts furnished by the correspondent of the Centinel, from a letter of the Count de Sellon, to the Mass. Peace Society, received since the last printed Report of the Society.

"I have often thought, and also often written and published, that England and America, were admirably situated for the propagation of pacific principles by reason of their immense and various commercial relations."

Count de Sellon, says the writer in the Centinel, was visited at his country seat at Fenetra by our Ambassador to France, the Hon. Edward Livingston, of which visit the Count says:

"He [Mr Livingston,] there had the opportunity of seeing his name engraved upon a monument which I have erected to preserve the memory of the founding of the Peace Society of Geneva; and of the men who, according to my opinion, have best served the cause of humanity. Livingston is near the Beccarias, the Lucas, the Leopolds, the Henrys IV., the Casimir Periers, the Fenelons, the Wilberforces, the Nicholas de Flue, the Victors de Tracy, who all, though in different positions, and in different ways, have labored for the good of mankind."

Once more, on a subject of humanity, and therefore akin to Peace.

"It is glorious for America to have given origin to the penitentiary system, conceived by William Penn, and which ought to take the place of the bloody codes of the middle age. All governments begin to be ashamed of the inferiority of their prisons compared with yours, and send commissioners among you, as the ancient Romans sent to Greece to seek for laws. Geneva boasts of being the first city on the continent of Europe which has constructed a penitentiary upon the panoptic plan; and every day we seek to render it more perfect, and to follow, although at a distance, the example which you have given us."

REV. DRS REED AND MATHESON.

It is really a mortifying part of our editorial duty, to be obliged so often to recur to the unpardonable misstatements, and apparent indifference to truth, on the part of the gentlemen above named, in their representations concerning Unitarian Churches and real or supposed Unitarian Associations in the United States. Our correspondent from Worcester County, whose communication is given below, has evidently written with much caution, and in regard to the average number of worshippers in the Unitarian churches of that county, his statement we should think, must fall somewhat short of the truth.

Unitarians have indeed their *feeble* churches, as well as the Calvinists, but they have also their full and flourishing churches in various parts of this Commonwealth. There are very few if any of them whose number of worshippers is less than 100 (the average number according to Reed and Matheson, out of Boston) and several of them have from four to six hundred.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—Romance and misrepresentation bear some resemblance to truth from what of reality there is on which they are constructed. The *Christian* history of the Massachusetts Bible Society, published in the Register of the 5th instant, had its origin, I doubt not, from the manner in which the Bible Society in the County of Worcester was formed and its purposes for years pursued.

The proposal for a County Society originated with Unitarians. In the prosecution of the design, a circular letter was published in our newspapers, inviting Christian disciples of all denominations to assemble at Worcester on a given day, to deliberate on this interesting subject. The result was the adoption of a constitution, and the organization of a Bible Society. Numbers of the Calvinistic faith, as well Baptists as Congregationalists, attended this meeting; but the majority was composed of men denominated liberal Christians, and this was the case during a considerable period at their annual meetings. All who had any agency in the concern were solicited to pass over dividing lines, and to induce all who name the name of Christ, to join in the pious and benevolent work of disseminating, without note or comment, the Holy Scriptures among the poor and destitute.

In every year a fair proportion of officers was selected from the orthodox order, and liberal and orthodox divines were chosen alternately to preach the annual sermon. Individuals both of the clergy and laity gave a hearty concurrence, and ready assistance in the measures which were adopted and prosecuted. Those elected to preach, with one exception, cheerfully performed the duty; but unhappily this aiding spirit was not universally manifested, and as a body the Calvinists very partially cooperated in the work. Great jealousy of Unitarians was apparent. One clergyman in answer to the inquiry, why he kept aloof from the work of the Lord,—answered; If I join Unitarians in the Bible cause, I shall by the act acknowledge them to be Christians, which I do not mean to do; or in words of this import. This reply probably was inconsiderately made, doubtless without consulting his brethren. But the clergymen of his faith, in several instances, justified their neglect in the case, by observations like the following. You Unitarians do not aid us in our foreign mission. The dissemination of the Bible is a good cause, we rejoice that Unitarians in this County have taken it up, and we wish you a divine blessing. Sending Missionaries to foreign nations, and distributing the bible to the poor at home, each furnishes a field, in which you and we may usefully labor.

With the ways and means possessed, the Directors quietly continued their efforts. To secure perpetuity of existence to the society, and as a fund on which to draw in cases of emergency they loaned from the first monies received, one thousand dollars, and appropriated the rest of their income to the purchase of Bibles and Testaments to be distributed to the poor and destitute of the County.

On application to the American Bible society, the Worcester County Bible society was admitted as an Auxiliary, on the condition, that the interest accruing from the fund, and all other monies received should be transferred to the treasury of the Parent Institution, and that in no year should they draw upon the National Repository for Bibles exceeding in value the amount in money which in that year they forwarded.

The Worcester Bible Society was organized in 1815; in 1827, few as were its active friends, it possessed a fund of $1000, and had distributed 882 bibles and 1000 testaments. Does this accord with the representations made by Dr Reed, not of a county society, but of the Bible Society of the Commonwealth of Massachusetts?

The public mind was not satisfied with the proceedings as stated above; the populous and wealthy County of Worcester had not performed its duty in this high concern. Time and consideration produced a great and pleasing change. The orthodox clergy to a man, and a great majority of the substantial laity were roused to exertion; and a new order of things arose. The receipts in the treasury were increased, and donations of Bibles were greatly multiplied. The parent Institution having resolved by Divine blessing to place a Bible in the hand of every destitute individual through the Union, this County society met and resolved to transfer the fund of $1000 to the treasury of the A. B. S.—At the same meeting, an orthodox clergyman moved that a vote be passed to pledge the County to the A. B. S. for $5000; this motion, having been supported by several Unitarian and Calvinistic speakers, was carried by an unanimous vote. Many of our societies have, as respects their proportion, redeemed this pledge. What the present deficiency is, if any, the writer is unable to say.

The Rev. Dr Reed, the British Missionary to the United States, piously engaged in promoting the interests of Calvinism, infatuated by prejudice, so credulous as to take rumor for convincing testimony, or so weak as to place himself under the direction of sectarians, who knew not what manner of spirit they are of, in his statement of the present condition of Unitarians, has honored inland societies with his remarks. "In Boston which is their strong hold, they (unitarians) have twelve societies and seventeen clergy, including two who are assistants, and three at large.—With the exception of Boston, the congregations are very small; in that City, they average about 600, and out of it about 100. Their communicants are still lower, in comparison with other denominations." Now, Mr Editor, in the County of Worcester, there are 21 societies decidedly unitarian, and the average number of stated worshippers, by satisfactory computation, amounts in all to 6000—that is, 285 to a congregation.

The receipts of the Worcester County Bible Society for the year 1834 were $2292,27 and in that year they distributed 267 Bibles of various sizes and 783 Testaments. Can misrepresentation subserve the cause of pure and undefiled religion? Great is the power of truth, and it will prevail. A. B.

FOR THE REGISTER AND OBSERVER.

DRS. REED AND MATHESON—ONCE MORE.

Mr. Editor,—It is matter of deep regret, that *good* men will allow their prejudices to influence them to make statements altogether at variance with the truth. Are they imposed upon by others, more narrow and less honest in their views? or do they neglect to use proper means of acquiring the knowledge of facts? In your last paper, there is a notice of a gross misstatement respecting the affairs of the Massachusetts Bible Society. And I have thought the society would cause a true account to be sent to the British Bible Society, in order to counteract the effect which the statement made and published by Dr *Reed* and his fellow traveller, is calculated to produce.

What adds to the mischief of such erroneous statements is, that the character of those English gentlemen has given weight to all their statements. The southern Literary Messenger, in referring to the publication of those gentlemen relating to this country, says, "They have shown themselves *peculiarly free from unworthy prejudices*, and have gleaned, with *surprising accuracy*, a mass of secular and religious information." Now here is the indorsement of a respectable literary work to the truth and accuracy of the statement of Drs *Reed* and *Matheson*; but without due inquiry or information on the subject.

I beg to refer to another surprising mistake of those Rev. visitors from England. In their account of Plymouth, they say, "the Unitarian and Universalist churches, (why these are thus coupled together unless with a view to make an unjust impression on strangers, is difficult to perceive) have about 600 hearers and 40 communicants."—Of the state of the Universalist society I am not informed; but the Unitarian society (so called) has 100 who are church members; and contains more worshipers than the two Calvinistic societies. And there is also a society of *Christians*, who are decidedly antitrinitarian, which has an equal number of church members. A. B.

THE WOMAN OF SAMARIA.

TO THE EDITOR OF THE REGISTER AND OBSERVER.

In the pertinent and very beautiful remarks of the writer of No. 5, respecting the manner of making "the contents of the New Testament interesting and intelligible to the young," he seems to take it for granted that the remark of our Savior to the woman of Samaria, "he whom thou now hast is not thy husband," imported that she was living with a man in a *criminal* connexion. That it does not necessarily mean so, is made very clear by a note of Bishop Pearce on the passage. His words are—"It is not in itself at all probable that a woman of such an advanced age as to have had five husbands, each after the death of the former, should live in a state of fornication with the sixth. It seems strange likewise, that Jesus should in no part of his discourse reprove her for that sin, especially if she had been guilty of it under such gross circumstances. Nor is it likely that a woman of so bad a life should have so much weight with those of her own city, as that they believed Jesus to be the Christ upon her testimony; and least of all is it likely that when a discovery of her guilt was made to her by one whom she counted a prophet, the first thing which came into her thoughts should be the important question in religion, so much controverted between the Jews and Samaritans, about the true place appointed by God for his worship. To all these it may be added that it seems by no means probable that a person of such an ill life, without any mentioned sign of repentance, should have been the first, and perhaps the only person to whom Jesus is recorded as declaring himself to be the Christ."

These reasonings appear to me conclusively to prove that *she was not living in criminal intimacy* with the person who was the support and protector of her old age. T. M. H.

JAMES I. 12–18.

To the Editor of the Register and Observer.

In the last Register there is reference to the 17th v. of 1 chap. James, on account of the singular clause, 'without variableness or shadow of turning.' The translation of Wakefield is also given; and a question is raised, why Dr Webster, in his late version has not given a more intelligible version than the common one. As a single text or passage of scripture is generally best explained by referring to the connection in which it stands, I give the whole paragraph, in a liberal translation or paraphrase. Let me first observe, that it was a time of peculiar trial and temptation; for the disciple of Christ was exposed to persecution, and to the loss of worldly possessions.

'Happy is the man, who endures or bears temptations; for when he is proved he shall receive the crown of life, which the Lord hath promised to them who love him. And let no one say, when he is tempted, I am tempted of God. For God is not capable of being tempted to do evil, and he tempts no man *to evil*. But a man is tempted when by his desires he is led away and enticed *to sin*. And desire put forth produces sin, and sin when fully committed, produces death. Do not be deceived on this subject, my dear brethren. Every thing which comes from the Father of Lights is good and perfect, (and there is no exception, no deduction to be made to this great truth) he is invariably and entirely good and perfect. All which comes from him is unmixed and absolute good. He is not the cause or author of your sins, in any sense or measure whatever. But, on the contrary, he would create or form us by the word of truth, that we might be among the first fruits of his creatures.'

The latter part of the paragraph and the glorious truth it reveals, are added by the apostle in confirmation of his doctrine, that man is tempted or enticed to sin by his own desires or lusts, and not by the divine influence. God does not evil—what he does is altogether and absolutely and invariably good. Temptations arise from our own passions and desires—and when they draw and entice us to sin, then do we commit sin. The clause, so differently rendered by different critics, is meant only to express strongly the unalterable goodness of God. A. B.

PHILOSOPHY, THEOLOGY AND MORALS.

In the last Christian Mirror there are some very sensible remarks occasioned by an Oration delivered by Rev. G. B. Cheever, at Andover, during the week of the late Anniversary of the Institution in that place. The orator undertook to illustrate the pernicious effect of the "sensual metaphysics," (for which he made the immortal Locke responsible) on theology, morals, politics and literature. To this system of metaphysics he traced the doctrine of expediency, instead of moral and abstract right. We select the following paragraphs from the remarks we have mentioned.

Mr Cheever illustrated his views by a reference to slavery. He remarked that slavery was admitted as a part of the compact in the federal constitution only by the subordination of principles of moral rectitude to considerations of expediency. Acting upon abstract principles of right *then*, would have saved us from slavery *now*; and abstract principles now, he contended, were the only beacon-light for our safety, if we would but act upon them, and do what is right, instead of choosing expediency for our guide.

All this seems very plausible, and one can hardly refuse to admit its correctness. And yet if there be no fallacy about it—if it were wrong for Massachusetts to become a party to a compact with Southern independent States, because the latter held few men in slavery; then it was wrong for the U. States to enter into a treaty with Great Britian for the same reason. It was wrong to enter into a treaty of commerce with the Grand Sultan, because he has a harem, and allows his subjects as many wives as they can maintain. Indeed, all our treaties with the nations of Europe and South America, are compacts of wickedness, for similar reasons. It would be wrong for a Christian to belong to a company formed for the purpose of building a rail road, or executing any other work of internal improvement; or to associate with men, who cherished other than pure Christian principles, in any compact, even for the support of schools, or the maintenance of the ministry. Indeed, if the doctrine is carried out, we see not but that it must annihilate the family state, and compel every one to live solitary, disconnected, alone.

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If their theory of abstract right is indeed a practical one, one which in this world of countless relations can be reduced to practice, then even our abolition brethren are themselves great sinners. They repel, with indignation, every charge of a purpose to dissolve the Union. But why? If it was sinful to *form* the compact, can it be innocent to *perpetuate* it? Can perseverance in crime render it virtuous?—Again: Calvinists, Unitarians, Universalists, and we know not how many different varieties of creed, are united together in Anti-Slavery Societies and Anti-Slavery measures and movements:—That is, the good Christian unites with one who, in his opinion, holds and propagates damnable error, to effect a certain purpose, the abolition of slavery. Now it is not we, who blame him for this; but the principle which condemns the forefathers of New England for uniting in a compact with southern slave-holders, will, for ought we see, infallibly seal his condemnation.

FOR THE REGISTER AND OBSERVER.

STATE PRISON SABBATH SCHOOL.

Mr Editor,—The Members of the Philanthropic Society in Cambridge Theological School, wish to draw the attention of our Churches to the Religious instruction of the inmates of the Prison at Charlestown. It is now nearly six years since a School was established there, the attendance of which upon the part of the prisoners was voluntary. From that time to the present, it has been regularly visited by some of the students of Divinity College, and likewise (though irregularly) by gentlemen from Boston Churches. Here is a field of great usefulness—and as our experience assures us, one where judicious laborers may be certain of real and permanent good. About half of the inmates engage in the exercises, and as might be expected, from their secluded situation, show a very deep interest in its privileges. Connected with the School is a valuable library of moral and religious books, furnished by the Philanthropic Society from funds collected by its friends. These books are distributed among the prisoners every Sabbath by the Chaplain (Rev. Mr Curtis) and are read by them very eagerly. As they are locked up in their cells from sunset to sunrise, the prison being now well lighted in the evening, they have good opportunities for reading.

The School which is suspended during the heat of Summer, is now about to open again, and I wish to call your attention to the necessity of furnishing it with more regular teachers. Hitherto, the attendance of the Boston teachers, owing probably to their many engagements, has been more or less irregular, and there has been a consequent diminution of interest on the part of some of the classes which see a new teacher almost every week. Much of the promised success here depends upon a regular and systematic application of religious truth, and this end is sacrificed when teachers are constantly changing. If competent teachers will engage themselves to a regular attendance, it will be of great benefit to the school. We hope that when it shall open again, arrangements will have been made with the chaplain, which will ensure him a sufficient number of constant assistants.

FOR THE REGISTER AND OBSERVER.

ADDRESS BEFORE THE B. K. SOCIETY IN HARVARD UNIVERSITY; by Theophilus Parsons.

This is a spirited appeal to the men of education and reflection in our country to do what in them lies, to restrain the flood of popular licence that is daily swelling around the ancient landmarks of our political peace and security.

It is a humiliating truth that men of some education, and of a certain consideration in society, of a class somewhat above the demagogues of other days among us, are exerting their influence, and feeding the worst passions of the ignorant, the idle and the vicious, against all good institutions and all the wholesome restraints of a well constituted order of things. And why are they under the holy name of liberty destroying all its safeguards? It is simply for the base purpose of strengthening their own party and power; not reflecting, (or if reflecting not heeding) that while they are corrupting the mass, they cannot escape being lost, sooner or later, in the corruption of their own creating.

Mr. Parsons has spoken words of truth and soberness in an eloquent manner, and his appeal should meet with a ready response from every man who *really* loves his country and can feel its wants. But we confess we have our fears of final success in any efforts that may be made. There is but one safeguard, the sheet anchor of New England in former days, and which sustained us in safety in many an hour of peril;—we mean the moral and religious cultivation of our people. The seminal principle of any beneficial change in our community must be in the general moral and religious education of children, as of old, and to obtain *this there must be a wide spreading*, well developed moral and religious character abroad. Our educated men must be eminently of this class, and when we see this, then we may look for respect to authority, reverence for law and good order, and a hearty and well sustained support of all our institutions, civil, political and religious.

JUDGE MARSHALL.

The following paragraph is from the Southern [Richmond] Churchman.

The Unitarian Register published in Boston in giving an account of the trial of Mrs Pitkin in the western part of Massachusetts before an ecclesiastical court to answer for heretical opinions, remarks at the close "We will state for the information of people abroad that Mrs Pitkin is the mother of the late Rev. John B. Pitkin, Pastor of the First Independent Church in Richmond, Va. and of which we understand the late distinguished Chief Justice Marshall was a member."

Now "we will likewise state for the information of people abroad" that the editor of the Register is mistaken. Judge Marshall was not "a member of the First Independent Christian Church in Richmond." He was a regular attendant of the Episcopal Church. A Relative.

We take to ourselves that part of the blame only which belongs to the copying of an article from another paper, without inquiring into the facts. It was not the "Register" or the "Editor" that made the statement. We regret however, that we did not omit it, in copying the article which contained it, and we cheerfully correct the mistake, so far as it may have spread by the circulation of the Register.

THE SCRIPTURAL INTERPRETER.

On the appearance of the 3d number of the 5th volume of this work, a few weeks since, we made some remarks concerning *the new arrangements* for its continuance, *and* of its importance as an auxiliary to the *spread* of Christian truth. We have a few *words* to add, relating partly to its history.

The Interpreter was commenced in 1831. Owing to the *many* duties of its former Editor, and the want of assistance from others, it was published sometimes at such long intervals as to occasion dissatisfaction, and the number of subscribers became very much diminished. It is now in the hands of three gentlemen, who will be able to secure its regular publication, and to bestow upon it all the time and labor necessary to supply it with the materials of that useful kind which it proposes to furnish, to promote the better understanding of God's Holy Word.

The number of subscribers, we understand, is not sufficient at present to defray the expence of publication; and if it is not increased the work must cease with the close of the present year. We trust it will not be suffered to perish.

It is not the object of the Interpreter to defend preconceived views of Christian doctrines, nor to enter the field of polemic theology; but simply to illustrate the Scriptures. Its plan appears to us well adopted to the wants of Sun-

day School Teachers and Pupils, and to all who wish to provide themselves with a convenient and cheap way to the Interpretation and Explanation of the Scriptures. The Scriptural Interpreter is published by Leonard C. Bowles, 147 Washington Street.

CHRISTIAN EXAMINER.

We have not been able to give that attention to the number of this Journal for the present month which authorizes us to speak with particularity of its several articles, and especially of the more elaborate ones. We cannot forbear, however, to express our gratitude, as one of the public, to the author of the "Memoir of James Jackson, Jr.," (which has not been published, but printed only for private distribution,) that he has permitted a writer in the Examiner to notice it; and our gratitude to the writer in the Examiner for the extracts he has made from the Memoir, particularly the letter of the father to the son, and of the reply of the latter while at N. York waiting to embark for France. These letters ought not to be confined merely to the personal friends of the author of the memoir. Having once been printed they ought to come before the public, for they cannot fail to touch favorably many a heart and to do public service.

This number of the Examiner, the first of a New Series, demands from the subjects, and from the execution so far as we can judge upon a cursory examination of it, a highly favorable reception from the religious public.

MATTHIAS. It is stated in a Philadelphia paper, that this extraordinary personage has been seen since the account was published of his jumping into the North River, "preaching to a body of long bearded fanatics in Pennsylvania." Another account calls his audience "Dunkards," a sect of considerable number in the region in which he was seen. Still another account calls the auditory "Drunkards," a pretty numerous sect, which, if it be not a misprint, shows that the pretended prophet is dealing out his warnings for a better purpose than in past times.

TEMPERANCE CONVENTION. Our readers are referred to the advertisement of the Society, in this weeks paper, by which it appears that the time of holding the proposed Convention is changed to next Wednesday, the 23d inst.

NEW PUBLICATIONS.

A brief Memoir of Mrs Lydia M. Malcom, late of Boston, Mass., wife of Rev. Howard Malcom. Fourth Edition. Boston: William D. Ticknor. 1835.

The author of this memoir has performed a good public service, by the commemoration of such worth as distinguished the subject of it. Mrs Malcom is made in a great measure her own biographer, by means of her letters and other manuscripts, a mode of composing biographical works which usually renders them peculiarly engaging. It is so in the example before us. We become more intimately acquainted with the character delineated than we could become by any descriptions of the traits which composed it, however faithfully drawn or fully illustrated.

Mrs Malcom was remarkable for habitual devotion, leading to constant action; not only affecting powerfully and favorably her own personal qualities and dispositions, but imparting such an energy to her efforts for the good of others, among whom she lived and moved, as proved that her devotion was genuine; that it proceeded from the faith which works by love, as well as purifies the heart.—The Memoir cannot fail to do good, for its tendency is eminently practical.

ANNIVERSARY AT ANDOVER, Sept. 2.

Forenoon Prayer, by Rev. Dr. Woods, Sacred Literature.—1. Interpretation of 1. Cor. 2: 14, by P. S. Cleland, Harrodsburg, Ky. 2. What is meant by preaching *Christ crucified?* by J. White, East Bridgewater, Mass. 3. What is it to interpret the scriptures? by L. Emerson, Wethersfield, Ct. 4. Why is Christ called the *Son of Man?* by L. S. Coburn, Salem Mass. 5. What is meant by the declaration in Rom. 3: 23, that *a man is justified by faith?* E. S. High, Westfield, N. J. 6. Can the original Hebrew and Greek Scriptures be fully and entirely translated into other languages? by T. Pinkham, Andover Me. 7. Sources of erroneous views of the Scriptures, by C. M. Nickels, Bristol, Me. 8. State of moral feeling requisite for a sound interpreter of the Bible, by J. E. Edwards, Hartford Ct. 9. Characteristics of Hebrew Poetry, by H. Southgate, jr., Portland, Me.

Sacred Music. Christian Theology.—10. Practical influence of the Scripture doctrine of Adam's connection with his posterity, by A. P. Chute, Byfield, Mass. 11. Practical influence of the doctrine of human depravity, by H. E. Eastman, Granby. 12. Practical influence of the doctrine of Christ's Divinity, by. S. Hardy, Bradford, Mass. 13. Practical influence of the doctrine of Election, by J. C. Webster, Hampton, N. H. 14. Practical influence of the Christian doctrine of substitution, by A. Smith, Boston. 15. Practical effect of the Scripture doctrine of divine influence, by A. Kaufman, jr., Carlisle, Pa. 16. Nature and influence of Christian faith, by B. B. Newton, St Albans, Vt. 17. Practical influence of the doctrine of the saints' perseverance, by F. V. Pike, Newburyport, Mass. 18. Practical influence of the doctrine of future retribution, by J. Emerson, Hollis, N. H.

Ecclesiastical History and Pastoral Theology.—19. The church in her action upon the heathen world, by S. P. Robbins, Marietta, Ohio. 20. Consequences of not early spreading Christianity through the world, by J. W. Dale, Philadelphia, Pa. 21. History of Missions among the aborigines of this country, by J. L. Thompson, New York City. 22. Education of a missionary, by E. B. Emerson, Salem. 23. Doctrinal history an antidote to the spirit of controversy, by N. Munroe, Minot, Me. 24. Instruction from the discussions on moral evil, by A. R. Baker, Franklin. *Sacred Music.*

Afternoon. Sacred Music. Ecclesiastical History and Pastoral Theology.—25. Defects in religious biography, by G. C. Hyde, New York City. 26. Abuse of religious knowledge, by C. E. Park, Stoughton. 27. Influence of previous character upon religious deportment, by S. B. Treat, Hartford, Ct.

Sacred Rhetoric.—28. Preaching without a definite object, by J. O. Anthony, Taunton, Mass. 29. The advantages of a thorough knowledge of mental science to a preacher of the gospel, by B. Ela, jr., Lebanon, N. H. 30. Boldness in preaching, by D. Ladd, Burke, Vt. 31. Illustrations indispensable to plainness in preaching, by B. Fancher, Bergen, N. Y.

Hebrew Chant.—32. Preaching with reference to prevailing errors, by J. Keep, Monson. 33. Extemporaneous preaching favorable to pulpit eloquence by J. Page, Atkinson, N. H. 34. Preaching to the conscience, by E. Russell, Wilbraham. 35. Test of excellence in preaching, by W. C. Jackson, Jefferson, N. H. 36. The French pulpit, by J. W. McLane, Andover. 37. Power of the pulpit, by J. Gregg, Derry, N. H. A parting hymn, by the senior class. Prayer by Rev. Dr. Blackburn, of Illinois.

MASSACHUSETTS LEGISLATURE.

We do not regard it important to give a journal of proceedings. Both Boards are pursuing the business of the Revision of the Laws with diligence. From the 22d chapter—"Regulations concerning the Practice of Physic and Surgery," the first section, in the following words, has been stricken out.

"No person, who has commenced the practice of physic or surgery, since the year 1818, or who shall hereafter commence the practice thereof, shall be entitled to maintain any action for the recovery of any debt or fee accruing for his professional services, unless he shall, previously to rendering those services, have been licensed by the Officers of the Massachusetts Medical Society, or shall have been graduated a doctor in medicine in Harvard College, or in the Berkshire Medical Institution by the authority of Williams College."

The 7th Chapter relating to taxation has called forth considerable discussion in the Senate, in respect to some of its provisions, and has not yet passed through its forms at that Board.

On Wednesday in Senate, the Committee of Supervision and engrossment was discharged, and two other committees raised, viz.

I. A Committee of Supervision, consisting of Messrs Mann, Lawrence, Metcalf, Flint, Porter, Waters, and Hudson.

II. A Committee on Engrossment, consisting of Messrs J. A. Shaw, Willard, Jenks, Russell, Rodman, Vose and Oliver.

INTELLIGENCE.

DOMESTIC.

Expense of Paupers.—It appears from the following statements in the Worcester County Courier that the support of Paupers in Massachusetts much exceeds that of New York and Pennsylvania (in proportion to its number of inhabitants) and we believe of any other state.

Pauperism in Massachusetts and other States.—Two hundred and twelve towns made returns last year of the number of poor and of the expense incurred for their support. In all the counties, part only of the towns made returns. As far as these go, the rates of poor tax, proportioned to each thousand of the whole population, stands thus, in the several counties.

Barnstable	$346
Berkshire	153
Bristol	327
Dukes	716
Essex	406
Franklin	216
Hampden	222
Hampshire	214
Middlesex	501
Nantucket	680
Norfolk	433
Plymouth	287
Suffolk	489
Worcester	276

Supposing the ratio of expenditure on pauper account to be the same in the towns that did not make returns as in the towns that did, the aggregate expenditure of Massachusetts for 1834 was $220,245, population in 1830, 610,014.

For the whole 55 counties in the state of New York returns for the last year were made to the secretary of that state, showing the poor tax of the whole state to have been $304,913; population 1,918,608.

Estimating the expenses of pauperism in the State of Pensylvania, from the printed reports of eight counties (exclusive of Philadelphia) it stands, for the county $159,864; city and districts $138,748; total for the state $298,612; population 1,348 223.

According to this date the annual poor tax, on each thousand of the population is in Massachusetts $360, in New York $159 and in Pennsylvania $221.

Is it not surprising that *these comparisons should present results* so unfavorable to Massachusetts? It is believed that our system is in fault, and that the poor in this state might on the whole be as well provided for as they now are and one half of the expense saved, by adopting the system of county poor houses with farms on the plan of the middle States.

Massachusetts Land Agency.—The Land Agent, G. W. Coffin, in his Report to the Lieut. Governor, gives the following statement of sales of the Commonwealth's lands in Maine, on the 10th of June last.

Whole number of acres sold since the first day of February last, including small tracts, islands, &c., amount to 161,071 1-4 acres.

Amount received in cash,	$73,283 83
Amount of promissory notes payable in one to six years, with interest annually,	182,556 68
Amount of promissionary notes to be received payable as before named,	84,363 40
Total amount of sales,	$340,203 91
The amount of cash paid into the treasury since 1st of Feb. last,	73,988 88
Amount of notes delivered the Treasurer, payable in instalments, from one to six years, with interest annually,	182,556 68
Amount of notes due but not yet received,	84,363 40
	$339,908 96

Centennial Celebration at Concord.—Every thing at this celebration is said to have been conducted in a manner worthy of the great and interesting occasion. It was attended by large numbers, and the spacious house of worship in which the devotional exercises were held, and the discourse commemorative of the history of the town was delivered, was filled to overflowing. Mr Emerson's Oration is spoken of in terms of the highest praise. We shall doubtless soon have an opportunity to speak of it more particularly, presuming that it will shortly be published.

Prayers were offered by the venerable Dr Ripley, who has been pastor of the old parish for more than half a century. The musical performances in the Meeting House consisted of Mr Pierpont's Ode, written originally for the Boston centennial celebration—the 107th Psalm of the old New-England version—Mrs Hemans' Ode, the Pilgrim Fathers—and Hymn, written for the occasion by B. D. Winslow, of the late senior class in Harvard University.

It is said in the account given in the Courier, that four hundred gentlemen dined together, after the services in the Meeting House; five hundred children, from the public schools, were in the procession and partook of refreshments after the exercises; and from five to six hundred ladies assembled at a public collation.

The Purchase of Texas.—We mentioned a few weeks ago that there was a rumor abroad that a treaty was in Washington, between the United States and Mexico, by which Texas was ceded to the former. Our information *now* is such, as to leave us but little doubt of the fact. To avoid all constitutional questions as to the right to purchase, the following plan, we understand, has been adopted: As the line between Mexico and the United States has never been run by the authority of the two governments, and, of course, is still unsettled, to avoid all expense and controversy hereafter, for a certain payment in money to be made to the Mexican government by the United States, it is agreed that the Rio del Norte shall be the dividing Line.—*Natchez Courier.*

Adams's New Arithmetic.—Of the high value of this elementary treatise, we have, every year, additional evidence, which goes to confirm the testimony of the Messrs Dwight, of New Haven, who, in 1330 soon after it was published, introduced it into their Gymnasium, believing it "superior to any other, with which they were acquainted." Candidates for admission at Dartmouth College, are required to have a thorough knowledge of this work. It has been published in the Canadas, after being adapted to the Halifax currency—and we have now before us an account of the new Institutions founded in Greece, by the Rev. Jonas King; the "Gymnasium" and "Elementary Schools," with a list of the books used. In the "Second Session" of the Freshman Class, "Adams [New] Arithmetic" is studied, and in the "First Session," of the Sophomore Class, we find "Adams's [New] Arithmetic" finished.—*N. H. Sentinel.*

ANTI ABOLITION MEETING IN CAMBRIDGE

In compliance with the call of a great number of the citizens of Cambridge, a very full meeting of those opposed to the proceedings of the advocates of immediate abolition of Slavery, was holden at the Town Hall, on Wednesday evening, ninth inst. The meeting was called to order by William J. Whipple, Esq. and organized by the choice of Hon. Asahel Stearns, Chairman, and William Parmenter, Secretary. The following Resolutions, prepared by a Committee, of which Hon. Simon Greenleaf, was Chairman, and who was necessarily absent, were offered by the Secretary of the meeting, advocated by Messrs. William Parmenter, Sidney Willard, Joseph T. Buckingham, Jas. D. Green, and Willard Phillips, unanimously passed, and ordered to be published.

PREAMBLE.

The sentiments of this part of the community respecting Slavery, appearing to have been misunderstood by our brethren of the South, the citizens of Cambridge, here assembled have deemed it expedient to express their views of the state of public feeling on this subject. The merits of the question of Slavery either morally or politically considered, we do not feel called upon at this time to discuss. It is a subject on which intelligent men may be supposed to entertain different opinions, without any impeachment of their patriotism or honesty; and to approach it in a time of public excitement, may be neither useful nor prudent.

The national Constitution having left to each State all the rights and powers not delegated by that instrument to all, for the good of the whole; and the right to hold slaves not having been relinquished by any State, it is manifest that this subject is one of purely domestic regulation. And we believe that the opinion is nearly universal in the North, as we trust it is in all other parts of the Union, that on matters of exclusively domestic jurisdiction, the States are separate and independent communities; allied, indeed, by blood, and friendship, and compact; but bound, like foreign nations, to a strict non-intervention in each others' domestic policy and concerns.—But to extend this principle so far in practice, as to prevent the discussion, among individuals, or in the public prints, of subjects, which though peculiar to the internal polity and laws of one State, may be deemed by citizens of other States to affect the character or interests of all, would be impossible, without imposing restraints on the liberty of speech and of the press, which might be fatal to our republican institutions. The abuse of this privilege, we think, will find its corrective either in the calm but emphatic expression of public opinion, or in the vigorous administration of the law. The former of these remedies, we believe, in the present case, will prove sufficient. Therefore

Resolved, That the existence and modifications of the relation of master and slave belong exclusively to the states in which that relation is established by law; and that while the present Union continues, no state, nor the people thereof, can rightfully interfere with the internal policy of another state, or dictate what laws it ought to enact.

Resolved, That we deem the inflamatory and intemperate language used in many publications of the Anti-Slavery Societies in the northern states as highly reprehensible and unjust; not called for by the nature of the case: mischievious in its effects; and tending to defeat, or greatly to retard, the operation of any measures which philanthropy might project in relation to slavery.

Resolved, That disapproving, as we do, the language and conduct of those Societies, we at the same time are of opinion that they represent the feelings and views of only a very small proportion of the men of the North; the sentiments of a large majority being in perfect harmony with our own; and that as to the opinions and intentions of the great body of the northern population on the subject of slavery, our fellow citizens of the South have not the slightest ground for alarm or apprehension.

Resolved, That the existing laws of the states and of the Union are amply sufficient for the protection of all, if they are honestly and faithfully executed: that it is the imperative duty of all good citizens, at all times, and especially at the present, to unite in the support of law and the maintenance of peace and good order; that none are at liberty to dispense with the duty of obedience to the laws; and that we hold in utter reprobation all riotous and tumultuous proceedings, all ravages on persons and property, and all attempts to execute summary justice in modes not authorized by the laws of the land.

ASAHEL STEARNS, Chairman.
WILLIAM PARMENTER, Secretary.

FOREIGN.

London papers have been received to August 8th.

England.—The Irish Church Bill had passed through the House of Commons in a second reading by a majority of 87 votes.

On the 1st of August 2000 English troops had already landed at St. Sebastians, as an auxiliary force in favor of the Spanish Government, under the command of Col. Evans. The whole number under that officer it is said will consist of 4000.

France.—A new law had been proposed in the Chamber of Deputies, imposing severer penalties for offences of the press. Pensions had been voted to the relatives of Marshal Mortier and the officers who perished on the 28th of July.

A minute account of the funeral solemnities of 'the victims of July 28th' is given in Galignani's Messenger. We can present only two short extracts.

At the moment the procession first advanced the awful silence created by the sight upon the thousands, or rather hundreds of thousands, who crowded every dwelling from the roof to the pavement, in the populous rue St Antoine, and the visible expression of sorrow in every countenance, was a sublime protest on the part of the people against the base and cowardly assassination which had hurried so many victims to a bloody and untimely grave.

* * * * * *

Reviewing the solemnities of yesterday, looking to the zealous attendance of the National Guards not only of Paris, but of the vicinity, which alone, we should believe, amounted to upwards of 60,000 men, and the reception of the King by that class who form emphatically the people—coupling with these demonstrations the spontaneous expression of horror and indignation at the crime heard from the remotest quarters of France—it is impossible not to come to the conclusion that in paying this generous debt of sympathy to the honored dead, the victims of a blow aimed at the King, the country has also declared in language not to be mistaken, that its hope of order, security, and national prosperity, reposes on the dynasty of Louis Philippe.

STATE TEMPERANCE SOCIETY.

Agreeably to a recent vote of the Massachusetts Temperance Society, *all* Temperance Societies in this Commonwealth, and the friends of temperance in every town and village where no Society is formed, are hereby invited, and urgently requested to choose two or more Delegates to meet in convention, at the Odeon, (late Federal street Theatre,) in Boston, on the fourth Wednesday in September, being the 23d, at 10 o'clock.

It is desirable that every Temperance Society be represented, as the business is important.

W. CHANNING, Rec. Sec.

CHESHIRE PASTORAL ASSOCIATION.

The members of this Association are notified that their next meeting will be held at the house of Rev. J. Crosby in Charlestown on Tuesday 29th inst. at 12 o'clock M. J. K. WAITE. *Scribe.*

Sept. 19th.

MARRIAGES.

In this city, by Rev. Mr Lothrop, Rev. Christopher T. Thayer, of Beverly, to Miss Augusta, daughter of the late Oliver Brewster, Esq.

In Cambridge by Rev. Mr Newell, Mr John Balch, to Miss Eunice, second daughter of Leonard Lyon.

In Cambridge, by Rev. Dr Lowell, Mr Asa S. Crosby, of New York, to Miss Mary A. Gibson, daughter of the late Mr John G. of this city.

In Roxbury, by Rev. Mr Putnam, Mr Joseph H. Clapp, to Miss Caroline only daughter of Jacob Allen, Esq.

In Chelsea, by Rev. Mr Alger, Mr Gerry Tewsbury to Miss Martha Ann Burrill.

In Salem, by Rev. Mr Upham, Maltby Strong, M.D. of Rochester, N. Y. to Miss Eliza Bartlett, daughter of Hon. Joseph E. Sprague.

Married in Fitchburg, Ms. by the Rev Mr Lincoln, Mr Ezra W. Reed, the firm of E. W. & S. G Reed, (Merchants,) to Miss Mary Sheldon eldest daughter of Capt. Sheldon, all of Fitchburg.

In Walpole, by Rev. Mr Stone, Mr Nathan Fisher of Medfield to Miss Elizabeth C. Boyden.

In Northboro', Mr Jonas Houghton of Amherst to Miss Martyn Eager.

DEATHS.

In this city, 17th inst. Mr Abijah Reed, only son of Deacon Abijah Reed, Easton, 22.

In this city, of consumption, Mrs Ann Maria, wife of Mr James H. Brewer, 23.

In Newton, Mrs Hannah, wife of John Richardson, Esq. 64.

In Andover, Mr Mahlon P. Chapman, a member of the Theological Seminary, aged 28; a native of Southampton, and a graduate of Amherst College.

In Sherburne, very suddenly, Mrs Sarah Ann, wife of Mr Hamlet Sanger, and eldest daughter of Capt. Daniel Paul, 23.

In Duxbury, 5th inst of typhus fever, Miss Asenith daughter of Capt C. Winsor, 22.

In Waterville 13th inst Mr Parker Howland student at Waterville College, Maine, aged 21 years, son of Jabez Howland, Esq. of W. Barnstable; a Young man of much promise, possessing a mild and placid disposition, and much respected by his acquaintances, for his moral qualities. He was ambitious in the prosecution of his studies, giving great promise of future usefulness. "But in the midst of life we are in death"; and he, even in the morning of his days, has been called away from affectionate parents, endeared brothers and sisters, and a large circle of relatives and friends, who feel the hand of affliction to have fallen heavily upon them, in this dispensation of Providence.

☞ Editors of Papers in the Western part of this State will please insert the above.

In Northboro', of the croup, Austin Dexter, only child of Mr Paul Newton, 3 yrs.

CAMBRIDGE FEMALE ACADEMY.

THE next term will commence on Monday, Sept. 28th. Application to be made at the school rooms in Austin street, or at the house of Rev. Bela Jacobs, Cambridge-port.

Tuition—In English studies,	$6.
Languages,	7, 50
Extra charges drawing and painting,	5.
Music,	10.

Sept. 9th.

BOOKS FOR ACADEMIES AND HIGH SCHOOLS.

CARTER, HENDEE & Co., School Book Publishers, 131 Washington street, Boston, offer to Teachers and School Committees, the following highly popular works, in addition to their extensive list for common schools.

1. Pierpont's National Reader, used in the Boston public schools.
2. Pierpont's American First Class Book, do.
3. Worcester's Third Book for Reading and Spelling, much approved.
4. Worcester's Fourth Book for Reading, do.
5. Smith's Practical and Mental Arithmetic—a work now adopted in very many of the schools and academies throughout the country. This work contains also a short system of Book-keeping, suitable for mechanics, farmers, and traders.
6. Walsh's Mercantile Arithmetic, of long established reputation and usefulness.
7. Walsh's Book-keeping.
8. Goodrich's History of the United States, improved edition.
9. Parley's First, Second, and Third Books of History, the most popular series now in use.
10. Parley's History of Animals.
11. Hildreth's View of the United States.
12. Hildreth's Sequel to do.
13. Bakewell's Philosophical Conversations, edited by E. Bailey, Principal of the Young Ladies' High School, Boston.
14. Grund's Elements of Natural Philosophy, new and improved edition.
15. Grund's Elements of Chemistry.
16. Grund's Popular Lessons in Astronomy.
17. Vose's Astronomy, new edition.
18. The Academical Speaker—by B. D. Emerson.
19. The Political Class Book, by Hon. William Sullivan.
20. The Moral Class Book, do.
21. Bailey's First Lessons in Algebra, used in the Boston Public Schools.
22. Grund's Plane Geometry.
23. Grund's Solid Geometry.
24. Woodbridges Geographical Copy Book.
25. Cleaveland's First Lessons in Latin.
26. The Historical Class Book, by Hon. Wm Sullivan.
27. Field's School Geography and Atlas. 'It is used in all the Boston public Schools.'
28. Lempriere's Classical Dictionary, Boston edition—duodecimo volume—every thing improper for females and common schools expunged.
29. Wanostrocht's French Grammar.
30. Hentz's French Reader.
31. Grund's Arithmetical and Algebraic Problems and Formulæ, from the German of Hierch.
32. Grund's Exercises in Arithmetic.
33. Key to Smith's Arithmetic. Just published.
34. Studies in Poetry, for Female Schools, by Cheever.
35. Walker's Latin Reader.
36. Grund's Exercises in Algebra. s 19.

THE MUSICAL LIBRARY.

This day published. The Musical Library published monthly folio size, edited by Lowell Mason, and Geo. J. Webb. Subscriptions received by JAMES MUNROE & CO., Boston Bookstore, 134 Washington Street. Sept 18.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health. may 9

STOW ACADEMY.

THE Fall Term of this Institution will commence on Monday, September 7th inst., and continue eleven weeks. Instruction will be given in the Latin, Greek, French and Italian languages, and in all the English branches taught in the best Academies of New England.—A boarding house is connected with the Academy, where scholars may board with the preceptor, and thus be constantly under his supervision; and every attention will be given to their moral as well as intellectual culture.—Tuition $4,50 per quarter,—Board (including washing) $1,50 per week.

LEONARD BLISS, Jr. *Preceptor.*

Stow, Aug. 25, 1835. 3t sept 5

ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

THE Encyclopædia of Religious Knowledge—or, Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions; containing definitions of all religious terms; an impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and Heathen nations; together with the Manners and Customs of the East, illustrative of the Holy Scriptures, and a description of the Quadrupeds, Birds, Fishes, Reptiles, Insects, Trees, Plants, and Minerals, mentioned in the Bible; a statement of the most remarkable Transactions and Events in Ecclesiastical History; Biographical notices of the early Martyrs and distinguished religious Writers and Characters of all ages. To which is added a Missionary Gazetteer, containing Descriptions of the various Missionary Stations throughout the globe; by Rev. B. B. Edwards, editor of the Quarterly Observer. The whole brought down to the present time, and embracing under one Alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Well's Geography of the Bible; Jones's Christian Biography; and numerous other similar works. Designed as a complete book of reference on all Religious subjects, and companion to the Bible; forming a cheap and compact Library of Religious knowledge. Edited by Rev. J. Newton Brown. Illustrated by Wood Cuts, Maps, and Engravings, on Copper and Steel.

PUBLISHERS' ADVERTISEMENT.

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subsect, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was jected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

The following are some of the peculiarities of the plan:—

1. It is designed to be a standard and permanent work; and here it is believed will be found collected and compressed in one super royal octavo volume of upwards of twelve hundred pages, in a shape combining convenience and cheapness, and in a style blending the sweetness of the popular with the richness of the profound, what has heretofore been scattered through more than fifty volumes, and mixed with much of little or no value. Among the works, all the valuable matter of which will be found in this, together with some from which copious extracts have been made, are the following:—

Biblical Illustration—Calmet's Dictionary of the Bible; Crown's do.; Barr's do.; Wells' Scripture Geography; Horne's Introduction; Harris' Scripture Natural History; Abbott's edition of Carpenter's do.; Paxton's Illustrations of Scripture; Draper's do.; Harmer's Observations; Jahn's Archæology; Mrs Sherwood's Dictionary of Types and Emblems; Burder's Oriental Customs; Josephus' Jewish Customs; Keith's Evidence of Prophecy; Cogswell's Harbinger of the Millenium; Robinson's Biblical Repository; Crabbe's English Synonymes.

Ecclesiastical History—Mosheim's History of the Christian Church; Milner's do.; Jones' do.; Waddington's do.; Neander's do.; Murdock's elements of Dogmatic History; Lord King's History of the Primitive Church; Robinson's History of Baptism; Sismondi's History of the Crusades against the Albigenses.

Religious Biography—Fox's Lives of the Martyrs; Middleton's Evangelical Biography; Jones' Christian Biography; Davenport's Dictionary of Biography; Universal Biographical Dictionary; Betham's Female Biography; Clissold's Last hours of Eminent Christians; Ivimey's history of the Baptists; Benedict's do.; Mather's Magnalia; Elliot's American Biography; Allen's do.; Memoirs of American Missionaries; Encyclopædia Americana.

Theology—Buck's Theological Dictionary, enlarged by Dr Henderson; Jones' Biblical Cyclopædia; Hawker's Biblical Dictionary; Watson's Biblical and Theological Dictionary; Christian Examiner; Campbell's Dissertations; Dwight's Theology; Spirit of the Pilgrims; Works of Andrew Fuller; do. of Robert Hall; Douglas on the Advancement of Society in Knowledge and Religion.

Christian Denominations—Evans' Sketch of Religious Denominations; Jones' Dictionary of Religious Opinions; Hannah Adams' do.; Robbins' do.; Douglas on Errors regarding Religion; Benedict's history of All Religions; Williams' do.; Ward's Farewell Letters; Edwards' Quarterly Register.

Missions—Edwards' Missionary Gazetteer.

☞ Many articles are original, especially those relating to the principal denominations in this country, as will be seen on reference to the fourth paragraph below.

2. It is designed for a complete book of reference on all religious subjects; to which a person can turn when any thing occurs in reading or conversation connected with Religion which he does not understand, or in regard to which he wishes to refresh his memory, as he would to a dictionary for a definition of a word. Nearly every subject treated in the books which form the basis of this, is touched upon; but those which are of minor importance are very brief, and those of greater utility handled more at length. Articles rarely recurred to will be found here; but it is not burdened with any thing that is altogether useless.

3. In Theology, the general plan of Buck's Dictionary is followed; especially in its evangelical cast and christian candor, in its copious illustrations of important topics, and its references to the best works on both sides of the question. Watson, Jones, and others, however, have supplied us occasionally with articles of superior value.

☞ The edition of Buck which has been used is the new one lately published in England, edited by Professor Henderson, who has added nearly five hundred new articles, which will be found incorporated in this.

4. The accounts of the History, Doctrines, &c. of different denominations, have been prepared with an aim at the strictest impartiality. Where it was practicable some leading man of the principal sects existing in this country has been employed to prepare the article relating to it; and where it has not been, the matter has been drawn from some one or more prominent writer of the denomination, of acknowledged authority. The work does not aim to effect a compromise of opinions among the different denominations of Christians, but to present the views of each fully, and in their own words, leaving the reader to form his own conclusions as to which is most correct. This must be a truly acceptable course to all who can respond to the sentiment quoted by Robert Hall, "Amicus Plato, amicus Socrates, sed magis amica veritas."

The following are some of the contributors under this head:—

BAPTISM. *Pedobaptist Views*, Rev. J. Tracy, Editor of the Boston Recorder. *Baptist Views*, Rev. J. D. Knowles, Professor in the Newton Theological Institution.

BAPTISTS. Prepared under the revision and sanction of Rev. Dr Sharp, Boston.

CONGREGATIONALISTS. Prepared by a member, and revised and sanctioned by Rev. Prof. Emerson, of Andover Theological Seminary, and Rev. Dr Wisner of Boston.

CHRISTIANS. Rev. J. V. Himes, Boston.

DISCIPLES OF CHRIST, or Reformers. Alexander Campbell, of Bethany, Va.

FREE WILL BAPTISTS. Rev. S. Beede, editor of the Morning Star, Dover N. H.

METHODIST EPISCOPAL CHURCH. Rev. S. W. Willson, editor of Zion's Herald, Boston.

PRESBYTERIANS. Rev. Dr Miller, of Princeton Theological Seminary.

PROTESTANT EPISCOPAL CHURCH. Rev. Mr Boyle, presbyter, of Boston.

PROTESTANT METHODIST CHURCH. Rev. T. F. Norris, President of the New England Conference.

UNITARIANS. Rev. Professor Palfrey.

UNIVERSALISTS. Rev. L. R. Paige.

UNIVERSAL RESTORATIONISTS. Rev. Paul Dean.

5. To adapt it to Popular use, all words in foreign languages have been omitted; or where Hebrew, Chaldee, and Greek terms unavoidably occur, they are given in English characters.

6. Scripture Biography, which occupies a large space in most Bible Dictionaries, is handled here in the briefest manner possible—giving only the characteristic outlines, except when difficulties occur which require to be cleared up.

7. In consequence of the space thus gained, the new department of Religious Biography is made full and extensive; embracing, it is believed, every distinguished religious writer, preacher and character, including the most distinguished females, and those philanthropists who were actuated by religious principles. Every denomination will find here notices of its most illustrious men, especially such as have lived and died in this country, from its settlement to this time. To every notice of an author a list of his principal writings (so far as possible) is given, with a reference to the best biographies of the individual.

8. As a Dictionary and Gazetteer of the Bible, the work will be found, it is believed, more copious and accurate than any other now in use, adapting it to the wants of the Pulpit and of Sabbath Schools. In the notices of the various cities and countries mentioned in the Bible, the fulfilment of the prophecies regarding them, so far as developed, are particularly noticed.

9. The object of the Encyclopedia being to do good on evangelical principles, the work preserves throughout, as far as possible, a devotional and practical, as well as a critical, picturesque and popular character, that it may minister to the heart, no less than to the judgment and the imagination.

10. Maps and Engravings, as well as Wood Cuts, have been added to enrich and adorn, as well as illustrate the work.

On the whole, the amount of information embodied in this work is immense, and it is hoped the matter, by collation, arrangement, abridgement, and addition, has been very greatly improved; and while it will be found interesting and valuable to Families, and those individuals who only desire to acquire general knowledge, to the Sabbath school Teacher, and Bible Class Leader it cannot but prove an invaluable treasure.

CONDITIONS.—This volume will contain about 1250 pages, super-royal octavo, be neatly printed, and durably bound. It will be afforded to subscribers at the low price of five dollars. Any clergyman or other person becoming responsible for six subscribers, shall be entitled to a seventh copy gratis.

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NEW BOOKS.

ELEMENTS of Chaldee, Syriac, Samaritan, and Rabbinical Grammar, by John G. Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

A Discourse on Natural Theology, showing the nature of the evidence and the advantages of the study. By Henry Lord Brougham, F. R. S. and member of the National Institute of France.

A Memoir of Mrs Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission; by Miron Winslow, one of the Missionaries.

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ENCYCLOPÆDIA AMERICANA.

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THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington street. june 13

UNITARIAN—1834.

JAMES MUNROE & CO. have for sale a few copies of The Unitarian, Edited by the late Rev Bernard Whitman, in a variety of Bindings—Boston Bookstore, 134 Washington street. aug 8

HOME, 3d edition. This day published "Home," by Miss Sedgewick, being No. 3 of Scenes and Characters, edited by Rev. Henry Ware, jr.

Home, by the author of Redwood, Hope Leslie, &c.—We think this book will do a great deal of good. * * * Every page has the charm of perfect nature and strict truth. * * * No one can read it without catching some good influences. We have never met with any thing that seemed to realize more fully the common expression of "a heaven upon earth," than the home of this unpretending mechanic—*Boston Observer.*

We hope that this book will be in every body's hands—and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to the practical purposes of life.—*Salem Gazette.*

JAMES MUNROE & CO. 134 Washington st.
August 22

SCHOOL BOOKS.

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to

POETRY.

FOR THE REGISTER AND OBSERVER.

CONFESSION.

JOHN I. 9.

Lord, we confess with grief and shame
How oft we 've gone astray;—
That from thy precepts each has turned
To his benighted way:

We own that mercy infinite
Has crowned with life our days;
That we, regardless of thy gifts,
Have multiplied delays.

In prosperous hours full oft have we
Forgotten Him who gave;
But when mistortune's clouds have loured,
Proved *only One* could save.

When bitter griefs have rent our hearts,
And friends were called away;
In thee, our Father, God, we 've found
An all-sufficient stay.

Earnest to choose the better part,
To thee we now draw nigh;
Vouchsafe our contrite prayer to hear,
And pardon,—or we die. X.

Sunday, August 23.

THE RAINBOW.

From Mrs Hemans' Hymns for Children.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. ix. 13.

Soft falls the mild reviving shower
From April's changeful skies,
And rain-drops bend each trembling flower,
They tinge with richer dyes.

Soon shall their genial influence call
A thousand buds to day,
Which, waiting for that balmy fall,
In hidden beauty lay.

E'en now full many a blossom's bell
With fragrance fills the shade,
And verdure clothes each grassy dell,
In brighter tints arrayed.

But mark! what arch of varied hue
From heaven to earth is bowed?
Haste; ere it vanish, haste to view
The rainbow in the cloud!

How bright its glory! there behold
The emerald's verdant rays,
The topaz blends its hue of gold
With the deep ruby's blaze.

Yet not alone to charm thy sight
Was given the vision fair;
Gaze on that arch of colored light,
And read God's mercy there.

It tells us that the mighty deep
Fast by the Eternal chained,
No more o'er earth's domain shall sweep,
Awful and unrestrained.

It tells, that seasons, heat and cold,
Fix'd by his sovereign will,
Shall, in their course, bid man behold
Seed time and harvest still.

That still the flower shall deck the field,
The vernal zephyrs blow;
That still the vine its fruit shall yield,
When autumn sunbeams glow.

Then, child of the fair earth! which yet
Smiles, with each charm endowed,
Bless thou His name, whose mercy set
The rainbow in the cloud.

BIOGRAPHICAL.

LIFE OF WHITBY.

[Extracted from Spark's Essays and Tracts.]

(*Concluded.*)

The work, which, more than any other, has raised Whitby's fame, is his *Paraphrase and Commentary on the New Testament*, first published in 1703, in two volumes folio. The tenth edition appeared, 1807, in quarto. The author informs us in the preface, that this work cost him the labor of fifteen years' study, and it is truly a noble monument of his learning and industry. No Commentary in the English language has been so generally consulted, and so universally commended by all denominations of christians. This is proof enough of the fairness and impartiality of the author, whatever may have been his theological opinions. Nor is it a subject of reproach, that he saw reasons afterwards for changing some of his sentiments. It was not the nature of Whitby's mind to remain stationary while truth was to be found. He loved inquiry because he loved truth, and it was not surprising he should detect errors in his former impressions, as he gained more knowledge and experience.

It will hardly be questioned, that Whitby's Commentary was more judicious and accurate, than any similar work, which had appeared in the English language at the time of its publication. The author's method is clumsy, and his annotations sometimes run into an exuberance of learning not required by the occasion. These are not glaring faults, and they are vastly more than balanced by the clearness of his expressions, the vivacity of his manner, and his happy talent at giving a substance and a meaning to many things, which most divines before him had contrived to shut up in the dark. He had no fondness for mystical senses in the Scriptures, but believed, that what God had revealed, must be capable of being understood. He seldom engages in philological discussions, nor ventures on that department of interpretation, which, in more recent times, has been denominated biblical criticism.

It is true, nevertheless, that Whitby's Commentary constitutes an era in the advancement of a rational mode of explaining the Scriptures. He improved on Hammond, as much as Hammond had done on the scholastic divines. Both of these great commentators confined themselves too much to words, and detached phrases, and isolated texts, especially in the Epistles. The meaning of words is essential, and must first be learnt, but it is possible for the meaning of every word to be known, and, after all, the sense of the author be lost. This was too often the case with the old commentators; they wasted their strength on words; confounded themselves and their readers with useless learning and idle conjectures; and at last left the sacred text so clogged and embarrassed with their officious additions, as to exclude all hope of arriving at a rational, connected sense in the language of the Apostles.

It was the merit of Locke to originate a method of interpretation, which develops the meaning of the sacred writers in its true force and compass. Locke regarded each Epistle as a whole, which had a unity in its parts, and in each part he sought for a sense corresponding to the general design. By this natural and easy process a thousand difficulties, which had perplexed the learned, and confounded the plain inquirer, were cleared away. Peirce, Hallet, Benson, and Chandler, pursued successfully the plan of Locke, and their works together form a most valuable commentary on the epistolary parts of the New Testament.

Another of Whitby's most popular works is that on the *Five Points* of Calvinism, in which he confutes those doctrines. In his address to the reader, at the commencement of this work, he says, "They, who have known my education, may remember, that I was bred up seven years in the University under men of the Calvinistical persuasion, and so could hear no other doctrine, or receive no other instructions from the men of those times, and therefore had once firmly entertained all their doctrines. Now that which first moved me to search into the foundation of these doctrines, namely, the imputation of Adam's sin to all his posterity, was the strange consequences of it." He adds, that after some years' attention to the subject, he fell in with a deist, who grounded his unbelief in the Scriptures chiefly on the doctrine of original sin, which had been taught him as a part of the christian religion. He alleged, that this doctrine alone was enough in his mind to invalidate all the testimony, that could be brought in favor of the divine origin of the Scriptures.

By this incident, Whitby was led to think it his duty to review the subject; and he declares the result to have been, that he could discover no proof of such a doctrine in the word of God. He next resorted to antiquity, but was not more successful. Vossius had deceived him, by asserting that it was always the judgment of the church. After having perused all the writings of antiquity till the time of Austin, he was satisfied, that the assertion of Vossius rested on his own authority. As far as appeared, the doctrine originated with Austin.

By a similar occurrence he was induced to examine the doctrine of election. A friend, who had been educated in the belief of the Calvinistic dogma of divine decrees, doubted the truth of the Scriptures, since they contained a doctrine so repugnant to the goodness of God, and so opposite to the understanding of man. The absurdity of this doctrine he thought much greater, than a disbelief in the Scriptures, with all the evidence that could be collected in their support. Whitby again went through the Bible, and the writings of the ancients, with reference to this point; and, as in the former case, he detected no footseps of the doctrine of election, till he found himself in the company of Austin.

Such were the causes in which originated the Discourse on the Five Points. It contains a learned and able refutation of these dogmas, and a defence of the Arminian side of the question.

Religious liberty was never without a zealous advocate in Whitby when occasion demanded one, and it was natural that he should be enlisted as an able supporter of Hoadly in the Bangorian Controversy. He wrote an answer to Dr Snape's Second Letter to the Bishop of Bangor, and defended in a separate treatise the principles contained in Hoadly's famous sermon on the church, or kingdom, of Christ.

The work, which closed the long and distinguished labors of Whitby as an author, was his *Last Thoughts*. It was first published in 1727, the year after his death; and, although it was a posthumous work, it was by his own hand entirely prepared for publication. It was designed to correct several mistakes in his Commentary, into which mistakes his further reflections and progress in theological knowledge convinced him that he had fallen, while composing that important work.

His language respecting the change of his opinions is noble and ingenuous; it is worthy of his frank and liberal mind; and claims the admiration of every lover of truth and sincerity. After freely acknowledging a conviction of his former errors, he says, "I cannot but think it the most gross hypocrisy, after such conviction, to persist in a mistake;" and adds, "This my retractation, or change of opinion, after all my former endeavors to assert and establish a contrary doctrine, deserves the more to be considered, because it proceeds, and indeed *can* proceed, from me for no other reason but purely from the strong and irresistible convictions, which are now upon me, that I was mistaken." He furthermore informs us, that his change of sentiments had been gradual, brought about by calm, deliberate inquiry, into the sense both of Scripture and of antiquity, uninfluenced by any other motive than an earnest desire for the success of truth and pure religion.

Five Discourses were appended to the original edition, which are able and learned, and contain a further proof and illustration of the sentiments advanced in the Last Thoughts. In connexion with these, however, their value is not very great, as there is a close resemblance between the two, and some parts of the Last Thoughts are literal transcripts from the Discourses.

Besides the publications already mentioned, Whitby was the author of many others, especially on practical and polemical divinity. He published two volumes of Sermons on the attributes of God, and three or four volumes more on various subjects; a work on the necessity and usefulness of the christian revelation; a dissertation in Latin on the interpretation of the Scriptures; a confutation of Sabellianism; and reflections on Dodwell's whimsical notion of the natural mortality of the soul. He, moreover, wrote tracts on politics, was a warm friend of the revolution, and approved and defended the oath of allegiance required on the accession of king William.

He had little to do, however, with politics; his long and useful life was devoted almost exclusively to the interests of religion. He died in the year 1726, at the age of eighty eight. His health was good, and he was able to be abroad, till the day before his death. His memory was uncommonly tenacious, and never forsook him; he was devoted to his studies to the last; his eyesight failed near the end of his life, and he was obliged to employ an amanuensis. His learning in theology was very great, more particularly in the history and technics of polemical divinity; and no man, probably, in modern times, has been so well read in the writings of christian antiquity.

He is represented as having been amiable and cheerful in social life, rigorously attentive to his duties, without suspicion, and without guile. Of the world he knew nothing, although he lived in it so long, and took so active a part in many of its concerns. Wood said of him, many years before his death, "he hath been all along so wholly devoted to his severer studies, that he hath scarce ever allowed himself leisure to mind any of those mean and trifling worldly concerns, which minister matter of gain, pleasure, reach, and cunning. Also, he hath not been in the least tainted with those too much now-a-days practised arts of fraud, cousenage and deceit." Dr Sykes, after his death, added, "he was ever strangely ignorant of worldly affairs, even to a degree, that is scarce to be conceived. He was easy, affable, pious, devout, and charitable." These traits of character are in harmony with his writings, which, at the same time that they bear testimony to his uncommon talents and learning, prove him to have had the higher merit of being a good man, and a sincere christian.

MISCELLANEOUS.

DISCOVERIES IN THE MOON.

The recent hoax concerning discoveries in the moon, may give some interest to a genuine extract from Sir John F. W. Herschel's treatise on Astronomy. Treating of the physical condition of the moon, he says, "It is better known to us than any other heavenly body."—*Salem Gazette.*

By the aid of telescopes, we discern inequalities in its surface which can be no other than mountains and valleys—for this plain reason, that we see the shadows cast by the former in the exact proportion as to length which they ought to have, when we take into account the inclination of the sun's rays to that part of the moon's surface on which they stand.—The convex outline of the limb turned towards the sun is always circular, and very nearly smooth; but the opposite border of the enlightened part, which (were the moon a perfect sphere,) ought to be an exact and sharply defined ellipse, is always observed to be extremely ragged, and indented with deep recesses and prominent points. The mountains near this edge cast long black shadows, as they should evidently do, when we consider that the sun is in the act of rising or setting to the parts of the moon so circumstanced. But as the enlightened edge advances beyond them, *i. e.* as the sun to them gains altitude, their shadows shorten; and at the full moon, when all the light falls in our line of sight, no shadows are seen on any part of her surface. From micrometrical measures of the lengths of the shadows of many of the more conspicuous mountains, taken under the most favorable circumstances, the heights of many of them have been calculated; the highest being about 1 3-4 English miles in perpendicular altitude. The existence of such mountains is corroborated by their appearance as small points or islands of light beyond the extreme edge of the enlightened part, which are their tops catching the sunbeams before the intermediate plain, and which, as the light advances, at length connect themselves with it, and appear as prominences from the general edge.

The generality of the lunar mountains present a striking uniformity and singularity of aspect. They are wonderfully numerous, occupying by far the larger portion of the surface, and almost universally of an exactly circular or cup-shaped form, foreshortened, however, into ellipses towards the limb; but the larger have for the most part flat bottoms within, from which rises centrally, *a small steep conical hill.* They offer, in short, in its highest perfection, the true *volcanic* character, as it may be seen in the crater of Vesuvius, and in a map of the volcanic districts of the Campi Phlegræi or the Puy de Dome. And in some of the principal ones, decisive marks of *volcanic stratification*, arising from successive deposites of ejected matter, may be clearly traced with powerful telescopes. What is, moreover, extremely singular in the geology of the moon is, that although nothing having the character of seas can be traced (for the dusky spots which are commonly called seas, when closely examined, present appearances incompatible with the supposition of deep water,) yet there are large regions perfectly level, and apparently of a decided alluvial character."

* * * * * *

Telescopes must yet be greatly improved before we can expect to see signs of inhabitants, as manifested by changes on the surface of the soil. It should however be observed that owing to the small density of the materials of the moon, and the comparatively feeble gravitation of bodies on her surface, muscular force would there go six times as far in overcoming the weight of materials as on the earth."

If there be inhabitants in the moon the earth must present to them the appearance of a moon nearly 2° in diameter, exhibiting the same phases as we see the moon do, immoveably fixed in their sky."

* * * * * *

The moon has no clouds, nor any other indications of an atmosphere. Were there any, it could not fail to be perceived in the occultations of stars and the phænomena of solar eclipses. Hence its climate must be very extraordinary; the alternation being that of unmitigated and burning sunshine fiercer than an equatorial noon, continued for a whole fortnight, and the keenest severity of frost, far exceeding that of our polar winters, for an equal time. Such a disposition of things must produce a constant transfer of whatever moisture may exist on its surface, from the point beneath the sun to that opposite, by distillation *in vacuo* after the manner of the little instrument called a *cryophorus.* The consequence must be absolute aridity below the vertical sun, constant accretion of hoar frost in the opposite region, and, perhaps, a narrow zone of running water at the borders of the enlightened hemisphere. It is possible, then, that evaporation on the one hand, and condensation on the other, may to a certain extent preserve an equilibrium of temperature, and mitigate the extreme severity of both climates.

(*From the Vermont Chronicle.*)

OATMEAL VS. DYSPEPSIA.

MESSRS. EDITORS,—It will be admitted that Dyspepsia is the most fashionable disease of the land, but not the most comfortable. as a physician described it, "It is any thing but health." Of course, according to Yankee usage, prescriptions have been made for its cure by all sorts of men, and made to amount to almost all sorts of things. But after all the lectures, and all the prescribed preventives, many people have it, and some will have it till they die. It seems to assume more and more alarming types, and to have less respect to persons. Suitable exercise and plain diet, are doubtless the prime and ever to be approved prescriptions in the case. Doubtless the Graham system will benefit many. Its general features, so far as I understand them, must be approved, though some danger may accrue in individual cases from over-strained abstinence. Dyspeptics will learn after a season to abstain mostly from meats, puddings, and the like, and subsist chiefly on bread. This has been known, and hence no one article has become so celebrated as the bread of unbolted wheat. But for one, I am wholly surprised at this, since another article is so far preferable. Personal experience, and abundant testimony from others, induces me to say without hesitation, that the Oaten bread is a much better article.

The oatmeal is obtained from oats, kiln-dried, hulled, and ground. It is manufactured extensively in the north of Vermont and Canada. The town of Barnet can furnish abundance, and any miller can prepare it with little expense, and any farming country furnish the material, even where wheat is not grown.

When prepared, the meal can much more easily be preserved in a good state, and for a longer time, than the unsifted wheat. The only thing is to keep it dry, closely packed, and secured from air.

And the expense is actually much less than of wheat. In this section, this season, it is furnished for $2,50 to 3,00 per hundred, and the value per pound is at least one-fourth more than that of wheat, because it contains so much greater share of nourishment.

Bread made from the meal of oats is the most simple, and nutritious, and digestible that can be furnished. The proper and best method of preparing it is simply to mix with water till about the consistence of paste, add sufficient salt; spread in pans or other vessels as thin a cake as possible, and bake till perfectly dried. The oats having been previously dried, the necessity of yeast wholly excluded. Bread of this kind will never be heavy. Nor will it form a pasty matter, like that which so often distresses one after eating flour bread; and the particles of the meal being so coarse, it is certainly excelled by no bread in preventing constipation. It produces too, less acidity, and less distension of the stomach, than wheat, and the effect to satisfy hunger, and prevent lassitude and faintness, is more abiding.

One other quality which renders the oaten bread of this kind necessarily good, is, that it must be thoroughly masticated; whereas many have sustained serious loss from taking their meals, and even the Graham bread, too hastily.

Those who will substitute this, will find the embargo duly imposed in the quality of the bread itself. On the whole, from actual experience of the utility of this article, I could prescribe it for all who are not aflicted with the popular disease, as being the most hopeful preventive, and to those who have it, as being the best antidote yet devised. And were it to be adopted by students in our seminaries, it would tend essentially to prolong the life and perpetuate the energies of many a young man, destined for the service of the church. Yours, P.

THE CELEBRATED CEDAR TREES OF LEBANON.

These form the subject of one of the landscape illustrations of the bible, by Finden, lately published in London. They were sketched by C. Barry, and the engravings are in the first style of the art. J. H. Horne, on these far-famed trees, observes that they are situated on a small eminence in a valley at the foot of the highest portion of the mountain.

The land on the mountain side has a sterile aspect, and the trees are remarkable for being in a single clump.

By the natives they are called Arsileban. There are in fact two generations of trees, the oldest are large and massy, four or five and even seven trunks springing from one base; they rear their heads to an enormous height, spreading their branches afar, and they are not found in any other part of Lebanon, though young trees are occasionally met with.

The ancient cedars, those which superstition has consecrated as holy, and which are the chief objects of the traveller's curiosity, have been gradually diminishing in number for the last three centuries, as may be noted from the following record.

In 1550 Belloni found there twenty-eight in number; 1575, Ranwolf, twenty-four; about 1600 Dandini, twenty-three; about 1650, Thevenot twenty-three; in 1697, in Mandrell's time, they had dwindled down to sixteen; in 1738, Dr Pococke only found fifteen standing; in 1810 Burkhardt, eleven or twelve, but there were 250 others of a very large size, about 50 of middling size, and more than 300 smaller and young ones; lastly, in 1818, Dr Richardson found that the old cedars, the glory of Lebanon were no more than seven in number.

In the course of another century, perhaps, not a vestige of them will remain, and the prediction of the prophets will be most literally fulfilled.—*Horticultural Register.*

PRESENT STATE OF JERUSALEM.—M. Poujoulat, in a recent visit to that sacred city, describes its appearance as melancholy and dismal, a mass of dark stone houses, each surmounted with a dome—heaped together like tombs—divided into districts or quarters for Mussulmans, Arabs, Arminians, Greeks, Latins, Jews, &c. &c. The Jews still adore this reverend spot. Twenty aged females of this religion arrived there during M. Poujoulat's sojourn, each over 82, to prepare for themselves a tomb in the Valley of Jehosaphat.

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received by JAMES MUNROE & Co. Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations of Christians—delivered in the First Independent Church in Baltimore. By George W. Burnap.

Lecture 1.
The supremacy and sole Divinity of God the Father.
Lecture 2.
The Second Person in the Trinity.
Lecture 3.
The Personality and Deity of the Holy Spirit.
Lecture 4.
The Atonement.
Lecture 5.
Original Sin.
Lecture 6.
Total Depravity.
Lecture 7.
Election and Reprobation.
Lecture 8.
Justification by Faith and Works.
Lecture 9.
Salvation.
Lecture 10.
Regeneration.
Lecture 11.
What is Christianity?
Lecture 12.
What is it to be a Christian?
Lecture 13.
How does a man Become a Christian?
Lecture 14.
Origin, Nature, and Tendency of Creeds. a 15

NEW SCHOOL BOOKS.

WORCESTER'S FOURTH BOOK OF LESSONS, for Reading, with Rules and Instruction stereotyped.

From the "Annals of Education."

"It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books is, to make reading a STUDY in our schools, instead of a mere exercise.

We regard the Fourth Book on the whole, as a useful compilation for the classes for whom it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning and in the Errors and questions at the end of each chapter, as also at the end of the work, even more than the author, in his modesty, has ventured to claim."

From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent.* His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

PARLEY'S *Third Book of History*, containing *Ancient history*, in connection with Ancient Geography, designed as a sequel to the First, Second and Third Books of History. By the author of Peter Parley's Tales, with sixty engravings and eight maps on steel.

From the Annals of Education.

"This work will unquestionably derive a degree of popularity from that of its predecessors, which it resembles in character. So far as we have examined it we are pleased with its style and spirit. Its typography appears to be remarkably correct. This Third Book, like the First and Second Books, is furnished with maps at the end, and is illustrated by numerous engravings."

From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

From the Principal of the High School at Woodstock, Vermont.

"I must say, that if any work upon history, of the same extent, is deserving public approbation, for its real merits, it is the "*First, Second and Third Books of History*," by Peter Parley."

Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street.
je 27 [up stairs.]

THE NEW JERUSALEM MAGAZINE, for September, 1835. This day Published by OTIS CLAPP, 11 School st.

CONTENTS.

Discourse from Matthew xxiv. 42.
The Contrast.—The Contrast; or, certain doctrines of the Protestant Churches, compared with the doctrines of the New Jerusalem Church. To which are added, a Catechism, or Summary Explanation of all the essential doctrines of the New Church; and an Appendix, containing a variety of important Notes, in which these doctrines are more fully illustrated.
Concerning the Lungs. Translated from Swedenborg's "Animal Kingdom:"
Common Perception.
Mr Waterston's Address.—An Address delivered before the Sunday School Society of Newburport, at their third anniversary, July 26, 1835. By R. C. Waterston.
"The Association of New Church Societies in Massachusetts."
Societies in the Spiritual World.
As the Love is, such is the Wisdom, and thence such is the Man. Extract from Swedenborg.
Boston New Church Printing Society. Apocalypse Revealed. sept 12

DEWEY'S DISCOURSES 2D EDITION.

THIS Day Received and for sale by *JAMES MUNROE & Co.* Dewey's Discourses 2d edition, at One dollar.
sept 5 134 Washington st.

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey, 2d edition.
sept 5

LIBERAL PREACHER FOR AUGUST.

JUST published, at 147 Washington street. The Liberal Preacher for Aug. 1835, containing a Sermon by Sidney Willard, of Cambridge, Mass.—"Christian perseverance." sept 5

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.
Wood's Athenae Oxoniensis, 2 vols folio, London 1721.
Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.
History of Japan 2 vols folio London 1727 with numerous engravings. A curious and interesting book.
Walker's sufferings of the clergy during the grand rebellion, folio London 1714.
Latin Vulgate Bible, printed in 1529.

PATRICK, LOWTH AND WHITBY.

FOR sale at 147 Washington street, a good copy of this valuable commentary, by Patrick, Lowth and Whitby, in six volumes folio, bound in calf. a 8

BOOK BINDING.

DAYTON & BAILEY, 147 Washington street, (over the Office of the Register and Observer,) wish to inform their friends, and the public, that they are ready to execute Book-Binding in its various branches.

Particular attention will be given to Re-binding Old Books, and to Binding Music Books, Periodicals and Newspapers. tf aug 8

DEPOSITORY OF THE AMERICAN UNITARIAN ASSOCIATION, and Office of the General Secretary No. 147 Washington street (opposite the Old South Church.)

L. C. BOWLES would give notice that having been appointed Publisher for the American Unitarian Association—The Depository will hereafter be kept at his Store, and also the Office of Rev. Charles Briggs, the General Secretary.—Auxiliaries, Subscribers and those who wish to purchase the Tracts are requested to send their orders accordingly.
aug 8

A PREMIUM.

RUSSELL, ODIORNE & CO. of Boston, will pay a premium of FIFTY DOLLARS for the most lucid and perspicous solution of the last question in Emerson's North American Arithmetic, Part Third. The solution must be performed on the plan of analysis exemplified in the key to the Arithmetic. The solutions offered may be forwarded to P. Mackintosh. Esq, Cambridge, Mass. (post paid,) as early as the 15th of December next. The whole will then be examined, and the decision will be made by a committee consisting of five gentlemen; three of whom will be drawn from a box containing the names of the Board of Directors of the American Institute of instruction, and the other two elected by the three drawn. aug 8

VALUABLE SERMONS.

JAMES MUNROE & Co. have for sale the following collection of Sermons.

Beard's Family Sermons, 2 vols 8vo
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——— Discourses, 1 vol 12mo
Doddridge's Sermons, 4 vols 8vo (Eng.)
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do do 3 vols 32mo do
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do sixteen do 12mo
Beecher's sermons on Intemperance 18mo
Palfrey's do do 18mo
Sprague's Lectures to young people 12mo
Freeman's eighteen sermons and charges, 12mo
Burnap's Lectures on Unitarianism, 12mo
Heber's sermons in England, 8vo
Balur's sermons, from Porteus' Lectures, 8vo London
Dean's Lectures on Final Restoration 8vo
&c. &c. &c. aug 22

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.

Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

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